¶ IOYFVLL NEWES *out of the newfound world,*

wherein are declared the rare and singular vertues of diuers and sundrie [illegible]erbs, Trees, Oyles, Plants, & Stones, [illegible]h their applications, aswell to the vse *of Phisicke, as Chirurgery: which being wel* appl[illegible]d, bring such present remedy for all diseases, as may seeme altogether incredible: notwith*standing by practize found* out, to be true.

Also the portrature of the sayde Herbes, very aptly described: Englished by Iohn Frampton Merch. mt.

Newly corrected as by conference with the olde copies [illegible]. Wherevnto are added three other bo[illegible]ating of the *Bezaar* stone, the herbe *B*[illegible], the properties of Iron and steele, in Medicine and the benefite of sudore.

Imprinted at London, in Paules Churchyard at the signe of the Quenes *Armes, by William Norton.*

1580.

T D

B L

To the right worſhipfull Maiſter Edwarde Dier, Eſquier, Iohn Frampton wiſheth much health, with proſperous and perfite felicitie.

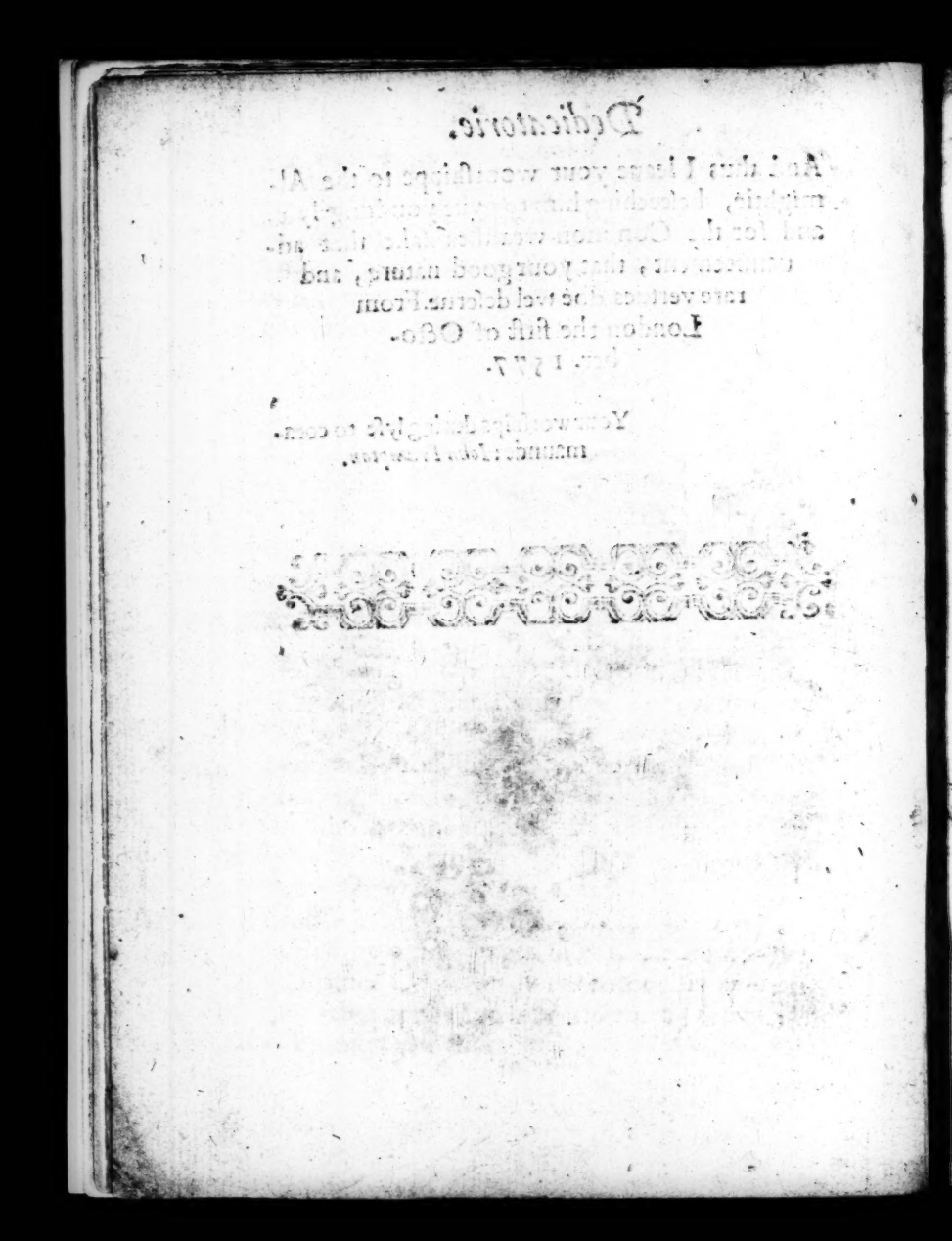
Eturning right worſhipful, home into Englande out of Spaine, and now not preſſed with the former toiles of my olde trade, to paſſe the tyme to ſome benefite of my country, and to auoyde idlenes, I tooke in hande to tranſlate out of Spaniſh into Engliſh, the three bookes of Doctor Monardes of Seuil, the learned Phiſition, treating of the ſingular and rare vertues of certaine Hearbes, Trees, Oyles, Plants, Stones, & Drugges of the Weſt Indias, for that the ſame booke is of high commendation in Spaine, and other countries, in ſuch ſorte, that in deede it might bring in tyme rare profite, to my Country folkes of Englande, by wonderful cures of ſundry great diſeaſes, that otherwiſe then by theſe remedies, were incurable. And hauing finiſhed the ſame tranſlation, I determined to dedicate my trauaile

therein, to ſome rare louer of knowledge, for the worthineſſe of the woorke: and not finding any Gentleman of myne acquaintance, that was more ſtudious, and more delighted with learned works, or that more cheriſhed trauellers, and louers of all good knowledge, determined to dedicate the ſame to your woorſhippe before al others, requeſting your woorſhippe to accept the worke, and to be a patron of the ſame, and to take it into your protection, ſince the matter is of good ſubſtance, and of much value, and of me, truly & faithfully tranſlated into Engliſh. And ſince the aforeſaid Medicines mentioned in the ſame worke of Doctor Monardes, are now by Marchants & others, brought out of the Weſt Indias into Spaine, and from Spaine hither into England, by ſuch as doe daily trafficke thither, and that the excellencie of theſe Hearbes, Trees, Oyles, Plants, ſtones, &c. haue bin knowen to be ſo precious a remedie for all manner of diſeaſes, and hurtes, that may happe vnto Man, Woman, or Childe, they haue left of and forſaken very much the olde order and manner of Phiſicke, which was vſed before that this was knowen, as thinges not of ſo preſent remedie for all manner of diſeaſes, as theſe nowe late founde owt, are; which by greate experience made in Spayne, and other Countries, were throughly and effectuouſly prooued and experimented, to woorke the effectes which are contayned in this Booke.

And

And thus I leaue your woorſhippe to the Almightie, beſeeching him to gyue you long lyfe, and for the Common-wealthes ſake that aduauncement, that your good nature, and rare vertues doe wel deſerue. From London the firſt of October. 1577.

Your worſhips during lyfe to commaunde: *Iohn Frampton.*



THE FIRST PART OF THIS BOKE TREATETH OF THE *thinges that are brought from the Occidentall Indias, which* serue for the vse of Medicine, and of the order that must be kept in taking the roote called *Mechoacan*, wherein are discouered great secretes of Nature, and great experiences: made and compiled by *Doctor Monardus*, Phisition of Senill.

IN the yere of our Lord God, a thousād, foure hundreth ninetie two, our Spaniards were gouerned by sir Christopher Colō, being naturally borne in the coūtrie of *Genoua*, to discouer the Occidētal *Indias*, that are called at this day, the newe worlde, and they discouered the first land thereof, the xi. day of October, of the said yere: & from that time vnto this, they haue discouered many & sundry Ilandes, and muche firme land, as wel in that coūtrie, which they cal the new Spaine, as in that which is called the *Peru*, where there are manie Prouinces, many Kingdomes, and many Cities, that haue contrary and diuers customes in them, in which there haue beene founde out, thinges that neuer in these partes, nor in any other partes of the worlde haue beene seene, nor vnto this day knowen: and other thinges which nowe are brought vnto vs in greate abundance, that is to say, Gold, Siluer, Pearles, Emeraldes, Turkeies, & other fine stones of great value. Yet great is the excesse and quantitie that hath come, and euery daie doeth come, and inespecially of Golde and Siluer, that it is a thing worthy of admirati-

on the great number of Melons, which haue come from thence, besides the great quantity of pearles which haue stored the whole world: also they doe bring from those partes, Popingaies, Griffons, Apes, Lions, Gerfaucons, & other kinds of Haukes, Tigers wool, Cotton wool, Graine to die coloures with al, Hides, Sugars, Coppar, Brasill, the wood *Ebano Anill:* and of all these, there is so great quantity, that there commeth euery yeere, one hundred ships laden therewith, that it is a great thing, and an incredible riches.

Medicines that our Occidentall Indias doe send vs.

And besides these great riches, our Occidentall Indias doe send vnto vs many Trees, Plants, Hearbes, Rootes, Iuices, Gummes, Fruites, Licoures & Stones that are of great medicinall vertues, in the which there be founde, and haue been found in them, very great effectes that doe exceede much in value and price all the aforesayde thinges, by so muche as the corporall health is more excellent, and necessary then the temporall goodes: the which thinges all the world doth lacke, the want whereof is not a litle hurtefull, according to the greate profite which wee doe see, by the vse of them to follow, not onely in our Spayne, but also in all the world.

Aristotle.

And this is not too bee meruelled at, that it is so, for the Philosopher doeth say, that all Countries doe not yeelde Plantes and Fruites alike: for one Region yeeldeth such Fruites, Trees, and Plantes as an other doeth not: wee doe see that in *Creta* onely groweth the *Diptamo*, and the Incence onely in the region of *Saba*, and the *Almaciga* onely in the Islande of *Chio*, and the Sinamom, Cloues, and Peper, and other spices onely in the Islands of the *Maluca*, and many other thinges you haue in diuers partes of the worlde, which were not knowne vntill our time, and the people of olde time did lacke them, but Time which is the discouerer of all thinges, hath discouered them vnto vs greatly to our profite, considering the greate neede that wee had of them.

And

And as there are discouered new regions, newe kingdomes, and newe Prouinces, by our Spaniardes, so they haue brought vnto vs newe Medicines, and newe Remedies, wherewith they doe cure many infirmities, which, if we did lacke them, woulde bee incurable, and without anye remedy: of which thinges although that some haue knowledge, yet they be not common too all people, for which cause I did pretend to treate, and to write, of all things that they bring from our Indias, appertayning to the arte and vse of Medicine, and the remedie of the hurtes and diseases that wee doe suffer and endure, whereof no small profite doeth followe to those of our time, and also vnto them that shall come after vs: in the bewraying whereof I shall be the first, that the rather the followers may adde hereunto, with this beginning, that which they shal more knowe, and by experience hereafter finde out. *The discouery of the Indias.*

And as in this Citie of *Seuill*, which is the Porte and Skale of all the Occidentall Indias, we doe knowe of them more, then in any other partes of all Spayne, for bicause that al things come first hither, where by better intelligence and greater experience it is learned: so doe I, with practice and vse of them this fourtie yeeres, that which I doe cure in this Citie, where I haue informes my selfe of them, that haue brought these thinges out of those partes with muche care. and I haue made experience thereof, with many and diuers persons, with all diligence and foresight possible, and with much happy successe.

Of the Anime and Copall.

They do bring from the new Spaine 2. kinds of Rosine, that be both much alike one to the other, the one is called *Copall*, and the other *Anime*. The *Copall* is a Rosine verie white, and of muche brightnesse, it is *Of the Copal.*

brought in certaine great peeces, which are like too peeces of *Diacitron* very cleare, it hath an indifferent smell, but not so good as the *Anime*: with this *Copall*, the Indians did make perfumes in their sacrifices, & so the vse there of was frequented in the Temples, by their Priestes.

Historie. And when the first Spaniardes went too those partes, the Priestes went out to receiue them, with little firepots, burning in them this *Copall*, and geuing to them the smoke of it at their noses: wee doe vse heere to perfume with it in diseases rising vpon coldenesse of the head, in the place of Incence, or *Anime*: it is hotte in the seconde degree, and moyst in the first, it is resoluatiue, and softneth by some watrish partes, that it hath.

What Anime is. The *Anime* is a gumme or Rosine of a greate Tree, it is white, it drayweth neere to the coulour of Incence, it is more oyly then the *Copall* is, it commeth in graines, as the Incence doeth, although somewhat greater, and beyng broken, it hath a yellowe collour, as Rosine hath: it is of a very acceptable and pleasaunt smell, and put vppon burning coales, it doth consume very quickely.

How it differeth from ours. It differeth from our *Anime*, that is brought from *Leuante*, which is not so white, nor so bright, insomuche that some doe say, that it is spice of *Charabe* or *Succino*, which is called Amber congeled, wherwith they doe make Beades, but it is not so, for that the *Charabe* is a kinde of *Of the congeled amber.* Pitche, that is founde in the Germayne Sea, and it is taken out of the Sea in great peeces, with a dragge of Iron, so that it seemeth to come foorth of some Fountaines, into the Sea, after the maner of pitch, and beeing come foorthe vnto the colde ayre, it congeleth, for because there is seene in the same, peeces of stickes, & other superfluities of the Sea, cleauing vnto it, and in this they shall see the errour of them, that say that it is Gumme of *Alamo*; and of others, that it is of the Pinetree.

Hermolaus. Of our *Anime* Hermolaus Barbarus, a man most excel

lently

lenly learned doeth saie, that it is gathered about the place where Incence is founde, and that lande or soile, is called *Amintin* and therefore the thing is called *Anime*.

A Barbarian authour. *A place that is called Amitin, where our Anime is gathered.*

That which is brought from the newe Spaine, is gathered from certaine Trees, of a reasonable greatnesse, by way of incision, as the Incence, and *Almasiga* are gathered: we doe vse thereof for many infirmities, and principally for the griefe of the head, and paines therof, caused of humours, or of colde causes, and for stuffyng in the head, that thereof doeth proceede, after euacuation, perfuming therewith the chambers in the Winter season: and where as are generall infirmities, it doeth purifie and correct the Aire, and they doe perfume therewith their head kerchers, when that they doe goe to sleepe: for them that doe suffer paines in the head, and occasions thereof, it doeth profite to perfume the head of him that is so diseased, it doeth comforte the head vnto such as haue it debilited, or weakened, and doe suffer paines by occasion thereof: they doe put it also in plaisters, and in seere clothes, where as is neede of comfort, and to dissolue, especially cold humours, or windinesse: they doe vse it also in place of Incence, as well in the perfumes, as in the aforesaide.

The vertue therof.

It doeth comfort the braine, applied in the forme of a plaister, and euen so likewise the Homarke, and all partes being full of Sinewes, made after the fashion of a Sere cloth with the third parte of Waxe: it taketh out the cold of any member, whatsoeuer, being applied therevnto for a long time, with refreshing it. It is hotte in the seconde degree, and moist in the first.

The complexion that it hath.

Of the gumme called Tacamahaca.

Of the Tacamahaca.

AND also they doe bring out of the newe Spaine an other kinde of Gumme or Rosine, which the Indians doe call *Tacamahaca*, and the same name did our Spaniardes giue it, it is Rosine

A iii taken

taken out by incision of a tree, being as great, as a Willow tree, and is of a verie sweete smell, it bringeth foorth a red fruite, as the seede of Pionia.

How the Indians vse it. This Rosine or Gumme, the Indians doe much vse in their infirmities, chiefly in swellinges in any part of the bodie, whersoeuer they bee ingendred, for that it dissolueth, ripeneth, and maruellously desolueth them. And euen so, it taketh awaie any manner of greefe, that is come of a colde cause: as humours, and windinesse: this the Indians doe vse very commonly, and familiarly. And for this effect the Spaniardes hath brought it.

The propertie that it hath. The colour is as the colour of *Galnano*, and some doe say that it is the same, it hath white partes like to *Amoniaco*, it is of a good smel, and the tast is like, insomuch that being cast vpon hotte burning coles, and giuing the smoke thereof at the nose of a woman that doth swoone, or els hath lost her feeling by suffocation of the Mother, it doeth cause her to come quickely, and easily to her selfe. And the Rosine putte to her nauell, after the manner of a plaister, causeth the Mother to keepe in her place: and the vse thereof is so much amongest women, that the most parte which is spent thereof, is for this effect, for that they doe finde themselues very much eased by it, taking awaie from them all manner of chokinges of the Mother, and comforting the stomacke. Some that bee curious doe adde thereunto Amber and Muske, and so it is better then alone. It is alwaies fired, without melting of it selfe, vntill that it bee al wholie wasted.

Good for the diseases of the Mother.

In any manner of grief. And where it doeth most profite, is for to take awaie any manner of greefe, caused of colde humours and windie, and beeing applied vnto them in manner of a plaister, it taketh them away, and dissolueth them with greate admiration: it doeth cleane in such sorte, that vntill it hath done, and wrought his effect, it can not bee taken away, and the selfe same it doeth, being laide vppon swellinges, for that it

consumeth

consumeth and dissolueth them, and if there bee any desire to ripen them, it doeth it, and that very quickly.

It is also a remedie verified, and experimented, that it doeth profite much in Reumes, and Runnings, wheresoeuer they goe, for it taketh them awaie, putting a small peece of linnen cloth with this Rosine, behinde both the eares, or the eare on the parte which runneth, for that it doeth restraine the running of them: and applied vnto the temples of the head, in manner of a plaister, it doeth withholde the runnings and the fluxe, that runneth to the eyes, and to the partes of the face: it taketh away the tothe ache, although that the tothe bee hollowe, by putting a little of this Rosine into the hollowe, and if therewith the rotten tothe be burned, it maketh that the corruption goeth no further: and being laide after the maner of a plaister in the hollowneſſe of the necke, or griefe of the shoulders, it taketh away the paynes: mingled with the thirde parte of storax, and a little Amber made in a plaister, for the stomacke, it doeth comfort it, and causeth appetite to meate, it helpeth digestion, and dissolueth windines: after the same sort put vpon the moulde of the head, it comforteth, and taketh away the paines thereof. In the Sciatica, or paynes of the hippes put therevnto, the effect thereof is greate: and likewise it is so in all paynes of the ioyntes: and in any payne of the body wheresoeuer it be, chiefly if it come of cold humours, or mixt: For because with his resolution, it hath partes of binding, which doe giue a marueilous comforting in ioyntes, or in hurtes of Sinewes, putting that alone, it doeth heale and cure them, for greate is the experience, that wee haue of it, ingendering flesh with matter: it taketh away an extreeme colar: ordinarily it is applyed to all griefes: I doe mingle therewith the thirde parte of yellowe Waxe, for that will be applied the better, and the vse thereof is so celebrated, that the people knowe no other remedy for any griefe, but only the vse of this Rosine, so that it

The vertue therof.

In the tooth-ache.

It cõforteth the stomack.

In the griefe of the head.

In the Sciatica.

In the griefe of the ioints.

In the hurtes of Sinewes.

In al griefes.

The complexion therof.

it bee not inflamations very hotte, and also in them after the first furie is past, and the fearcenesse thereof, it doth profite much for to dissolue the rest: it is hotte in the beginning of the third degree, and drie in the second.

Of the Gumme Caranna.

Caranna.

They doe bring from the firme Lande, by the waie of *Cartagena*, and number *de Dios*, A Rosin of the coulour of *Tacamahaca*, somewhat cleare, and thinne, called in the Indians language, *Caranna*, and this woorde and name our Spaniardes haue geuen it, and it hath in maner the smel of the *Tacamahaca*, although it bee somewhat more strong of smell, it is very oylie, and it cleaueth fast without melting, for the clammines that it hath. It is a newe Medicine, and brought hither about a tenne yeeres past, and the Indians doe vse it in their infirmities against swellinges, and in all manner of griefes, and now in our partes it is much esteemed, for the great effects that it doth worke.

The vertues.

It doth profit and heale the same infirmities, that the *Tacamahaca* doth, but it worketh more speedily, so that many infirmities, wherein the *Tacamahaca* doth not so much effect, the *Caranna* doth easily heale. There was one that did suffer paines in his shoulder, the which paines hee had suffered a long time, in such sort, that he could not stirre his Armes, & hauing vsed a great time the *Tacamahaca*, yet hee was not healed, vntil hee had put thereunto the *Caranna*, and thereby in three daies he was made whole. In the griefes of the Iointes, and the Gout *Arthetica*, it hath a maruellous effect, being applied vnto the griefe, so that it be not an inflammation, of very hotte humour, for it taketh it awaie, with much easinesse. In old swellinges, as well in humours as in windes, it dissolueth, in griefes caused by defluxe or run-

It healeth an olde griefe of the shoulder.

In the griefes of the ioints.

In swellings.

ning

ning of cold humours or mixed, it worketh a meruellous effect: in all paines of the Sinowes, and griefes of the head, and griefes that thereof do proceede, it profiteth much. Surely, it is a medicine to dissolue and to take away griefs of great efficacie, and doth make his worke with great certaintie in new greene wounds, especially of the Sinewes: it doeth much profit, and greatly in ioyntes, in the which I haue seene done only therewith very great workes: it is an intercepting to staie the fluxe and running of the eyes, and other partes applied behinde the eares, and in the temples of the head. It is very fattie and oylie, and hot more then in the second degree.

In griefes of Sinewes.

In newe woundes.

It staieth the running of the eyes

And it is to be noted, that all these Rosines the Indians doe gather by way of Incision, by geuing cuttes in the Trees, of which forthwith the licour doth droppe out, and from thence they gather it.

Note.

Of the Oyle of the Figge tree of Hell.

FRom *Geliſco*, a Prouince in the newe Spaine, they bring an Oyle or Licour, that the Spaniards haue called, oyle of the Fig tree of Hell, for that it is taken from a tree that is no more nor lesse the our Fig tree of Hel, alwel in the Leafe, as in the Fruite: it is the same that wee doe commonlie call *Chatapuria*, or *Cherua*, it is also milkish as ours is, for that it is more burning in the Indias for the grosnes of the earth.

Oyle of the Figge tree.

The Indians doe make this oyle, as *Dioſcorides* doeth shewe, in the first booke, the 111. Chapter, that is, do pounde the seede, & steth it in water, and after it is sodden, then they gather the Oyle that swimmeth vpon it with a Spoone, and this is the maner to make Oyle of fruits and Seedes, and Rosines of trees: It is verie much frequented and vsed of the Indians. As for expression or winging out the iuice,

How this oyle is made.

they doe not knowe how to doe it, for lacke of knowledge, this kind of ople principally is better drawen out this way, than by expression. This Ople hath greate vertues, as by the vse thereof hath beene seene, as well in the Indias, as in our partes, and all that I will say, is of very greate experience, and much vse thereof in many persons: it doeth heale and cure all infirmities caused of cold humours, and windines, it doth dissolue al hardnes with mollification, and all inflammations being windie: it taketh away all manner of paine in what parte soeuer it bee, chiefly if it come of any colde cause, or windines, for that in this, it maketh a meruellous worke, dissoluing greate windinesse, where soeuer it bee, and especially in the belly: and with this they do heale a windy Dropsie, & likewyse al kinds therof, annoynting therewithal the Belly, and Stomacke, taking some droppes therof with wine, or other licour appropriated, that it may auoyde the citrine water, and make the winde to be expelled: and if they doe put it in any maner Glister, or Medicine, geuen so it doeth auoyde out the citrine water, and doth expell Windes with more assurance than any other Medicine. In the griefes of the Stomacke of cold humors, and windes, and Colicke, it worketh great effect, anointing therewith, and taking some droppes thereof, and principally they do this in that mortall disease called the *Ileon*, which is a certayne filthines that purgeth at the mouth. It doeth auoyde fleame principally, in griefes of the Iointes certain droppes of this ople taken with the broth of some fat foule, it doeth empt away the humour that causeth the paine, it doeth heale the olde sores of the head, that doth yelde much matter.

The vertues and effectes.

Cures in generall.

It taketh away paine.

It healeth a windy dropsy.

In griefes of the stomacke and Colike.

In griefes of the Iointes.

It healeth soares.

Historie.

A Gentleman that did vomit his meate the space of many yeeres, did anoynt his stomack with this ople, and therewith did recouer & neuer vomitted again: It doth vndoe Opilations of the inner parts of the body, & of the stomacke, & of the Mother, anoynting it therewith. And vnto yong chil-

It vndoeth opilations.

dren

dzen and Boyes, that cannot goe to the Stoole, anoynting the lower parte of the Nauill with this oyle, it doeth pzouoke them to the stoole: and if they haue wozmes, it doeth expell and kille them, chiefly if they giue them a dzoppe oz two with milke, oz with some fat grosse thing. And foz those that haue lost their hearing, it causeth it to be restozed to them, with a maruellous wozke, as it hath beene seene by many experiences. In griefes of Iointes, and in griefes of swellinges, so that they come not of a very hotte cause, it taketh them away and doeth dissolue them: any of the mẽbers beeing dzawen together, and annoynted with this Oyle, they doe extende and the Sinowes are mollified with it, taking away the griefe if that there bee any: it taketh away any markes oz signes, wheresoeuer they bee in the face, pzincipally, and the Mozphewe which women many tymes bee troubled withall, the anoynting with this Oyle, doeth take it away, and consumeth it, not with litle contẽt to them that vse it. It is hotte in the first parte of the thirde degree, and moyst in the second.

It maketh them goe to the stoole.

For thẽ that haue lost their hearing.

In griefes of the Ioyntes.

For the members drawen together.

It taketh away the Morphewe, markes or signes of the face.

The cõplexiõ therof.

Of the Bitumẽ which is a kind of pitch.

Bitumen.

THere is in the Iſlande of *Cuba*, certaine Fountaines at the Sea side, that do cast from them a kinde of blacke pitch of a strong smell, which the Indians doe vse in their cold infirmities. Our people doe vse it there to pitche theyr Shippes withall, foz it is well neere lyke vnto Tarre, and they doe mingle therewith Tallowe, to make it pitch the better. I doe beleeue that this is *Napta*, which the auncient wyters doe speake of. *Posidonio* saieth, that there are twoo Fountaynes thereof in Babylon, one whyte and the other blacke.

Napta.

That which is brought frõ the Indias, we do vse against

The vertues.

griefes of the Mother, for that it doeth reduce the Mother to her place. And if it rise on high, then put it to the Nosethrilles, and if it come downe to the lower partes, putting thereto a wet tent with this Pitche, it causeth it to go vpwarde, to her place: and likewise it doeth profite, being applied to cold Infirmities, as the other Medicines do which we haue spoken of. It is hotte in the second degree, & moist in the first.

Of liquid Amber, & the Oyle therof.

FRom the newe Spaine they doe bring a Rosine that we call *Liquid Amber*, and one like Oyle that wee call Oyle of *Liquid Amber*, that is to say, a thing that wee doe most set by, and as precious as *Amber*, or Oyle thereof, both of them being of sweete smell & of good sauour, and especially the Oyle of *Liquid Amber*, which is of sauour more delicate and sweete than *Amber*. A Rosine taken out by incision from certaine trees very great and faire, and full of leaues, which are like to Iuie, and the Indians doe call them *Ococol*. They carrie a thicke rinde, of the colour of Ashes, this rinde being cut, doth cast out the *Liquid Amber* thicke, and so they doe gather it, and because the rinde hath a smell very sweete, they do breake and mingle it with the Rosine, and when it is burned, it hath a better smell, in so much, where soeuer the trees are, there is a most sweete smell through all the fields.

What liquid Amber is.

Historie.

When the Spaniardes came the first time, to that place where it groweth, and did feele such a sweete smell, they thought that there had beene spices, and trees thereof.

The vse of it.

There is brought much quantitie of *Liquid Amber* into Spaine, in so much that they do bring many Pipes, and Barelles full thereof to sell for Merchaundise, for heere they raise profite thereof, to perfume in thinges of sweete smelles,

smelles, wasting it in place of *Storax*, for that the smoke and smell doeth seeme to be the same: and also they doe put it into other confections of sweete smelles to burne, and suche like thinges. It casteth from it so muche smell without burning of it, that wheresoeuer it be, it cannot be hidden, but doth penetrate many houses and streetes with the sweete smell, when there is quantity of it.

The workes and effectes of it.

It serueth much in medicine, & doth therein greate effect, for that it healeth, comforteth, dissolueth, and mittigateth payne applied vnto the Moulde of the heades by it selfe, or mingled with other thinges *Aromaticall*, it doth comfort the braines, and taketh away the paines of any manner of griefe, proceeding of a coulde cause layed after the manner of a Playster therevnto, it doeth also mitigate, and take away the paynes, & griefes of the stomake, wherein it doth a marueilous effect, applied after the maner of a Stomacher. For that it doth comfort the Stomake, and doeth dissolue windes, and helpe digestion, and take away rawnesse it causeth the meate to be well digested, it greeth lust to eate: it is made of *Liquide Amber*, spreade abroade vpon a sheeps skinne, in the forme of a breastplate, mingled with a little *Storax*, *Amber* and *Muske*, it is a Playster which doeth profite muche in all that I haue sayed. There is knowne of this playster very great experience, in this Citie, for the good effect that it worketh: it is hot in the ende of the second degree, and moyst in the first.

A merueilous playster.

Of the Oyle of Liquide Amber, and how it is take.

Out of this *Liquid Amber*, is taken the Oyle that is called the oyle of *Liquide Amber*, the which in his smel is more sweet, it is taken out of the *Liquide Amber* when it is newly gathered, putting it in parte where it may distill of it selfe, (the more subtill) is the perfectest and best of all.

Others there be that do presse it, because the more quantitie thereof may be taken out, & they bring it for merchaundise, for that they vse to presse Gloues therwith for the common people, and in this trade there is much spent.

The vse of it in medicine.

It is vsed in Medicine for many diseases, and it is of greate vertue to heale colde diseases, for it healeth excellently well al partes whereseoeuer it be applied, it dissolueth and mollifieth any maner of hardnes, taking away the paynes: it dissolueth the hardnesse of the Mother, and openeth the opilations thereof. It prouoketh the Monethly course in women, and it maketh soft any maner of hard thing. It is hotte welneere in the third degree.

Note.

And it is to be noted, that many doe bring this *Storax* very thin from the Indias, which is not so good, for because that they make it of the bowes of the trees, cut in peeces, and sodden, and they gather the fatnes that swimmeth vpon: and the Indians doe sell the buddes of the trees whereout the *Liquid Amber* is taken, made in handfulles, & doe sell it in their market places, for to put amongst their clothes, which causeth them to smell, as of the water of Angels, & for this purpose the Spaniards doe vse it.

Of the Balsamo.

They doe bring from the newe Spayne that licour most excellent, which for his excellencie and meruellous effectes, is called *Balsamo*, an imitation of the true *Balsamo*, that was in the land of Egypt, and for that it doeth such great workes, and remedie so many infirmities, there was geuen to it such a name. It is made of a tree greater than a Pomgarnet Tree, it carrieth leaues like to Nettles: the Indians doe call it *Xilo*, and we doe call the same *Balsamo*. It is made two maner of waies, the one is by the way of incision, cutting the rynd of the Tree, which is thinne, geuing many small cuttinges, out of the which there commeth a clammith licour, of colour white, but it is little and moste excellent, and very perfect. The other fashion is, whereby the Indians doe vse too take out licour of

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the trees, which is a common vse amongst them is this: they take the bowes and the great peeces of the trees, and make them as small, as they can, and then cast them into a greate kettle, with a good quantity of water, & so boyle them vntill they see it sufficiently done, and afterwarde they let it coole, and gather vp the oyle that doeth swimme thereuppon with certayne shelles, and that is the *Balsamo* that commeth too these partes, and that commonly is vsed: the colour therof is Alborne, which is likened to blacke, it is of most sweet smel, and very excellent. It is not conuenient, nor it ought to bee kept in any other vessel then in siluer, (Glasse or Tinne, or any other thing glassed, it doeth penitrate and doeth passe through:) the vse thereof is onely in thinges apperteining to Medicine, and it hath been vsed of long time, well neere since the new Spaine ws discouered, for that incontinent the Spaniardes had knowledge of it, because they did heale therewith the woundes that they did receiue of the Indians, being aduised of the vertue thereof by the same Indians, and they did see the saide Indians heale and cure themselues therewith.

When it first came into Spayne, it was esteemed as much as it was reason it shoulde be, for that they did see it make meruellous woorkes, one ounce was woorth tenne Duccates and vpwardes, and now it is better cheape: the first time that they carried it to Rome, it came to be woorth one ounce, one hundreth Duccats: & after that they brought so much and such great quantity, that it is nowe of small value: this commeth of the abundance of thinges. And when it was very deere all men tooke profite of the profite of it, and since it came to bee of so lowe a Price, it is not so much esteemed beeyng the silke same *Balsamo*, that it was then when it was woorth one hundreth Duccates the ounce. Surely if the Indias had not beene discouered, but onely for the effecte, to send vs this meruellous licour, the labour had been wel employed which our Spaniardes

The estimation that it is had in.

Note.

Note.

ardes haue taken for that the *Balsamo* that was vsed to be had in Egypt, it is many yeeres since it failed, because the Vine from whence it came, dried vp, wherby you haue now none in the worlde. Our Lorde God did thinke it good in place of that to geue vs this *Balsamo*, of the newe Spayne, the which in my iudgement in Medicinal vertue, is no whit inferiour vnto that of Egypt, according to the great effects that we doe see in it, and the great profite that it doeth, which we doe see in Medicines, in three wayes: that is to say, it is taken at the mouth, or it is applied outwardly, or it serueth in thinges of Surgery. Taken in the morning fasting, it healeth the shortnesse of breath: it taketh away the diseases of the bladder: it prouoketh the Menstrues of Women taken and applied with a Pessary: it taketh away the olde paynes of the stomake, licking certayne droppes thereof in the morning fasting, layde vpon the palme of the hande, and so continued: it doeth comforte the stomake: it doeth rectify the Liuer: it maketh a good colour in the face, it maketh a good breathing, it openeth the Breast, it vndoeth opilations, and conserueth youth. I know a person of much estimation that did vse it, and beyng of great yeeres, did looke like a young man, and liued after he vsed it without occasion of any euill. They which haue beene troubled with a dry cough haue vsed it, and to some it hath beene profitable, and some Gentlewomen that haue not brought forth Children, haue vsed it in tentes for to purge the Mother, and it hath done them good.

The effectes that it hath taken at the mouth.

Historie.

It hath beene also applyed outwardly in all manner of griefes caused of coulde humours, or of windes. For that beyng continued, it taketh away very well any manner of griefe, applied hot, with a little fether, and laying therevpon a cloth wet with the selfe same *Balsamo*, it is dissolutiue, and so it doeth consume and vndoe swellinges colde and olde. It strengthneth any part where it is put vnto, the forepart of the heade it doeth comforte meruellously,

The effectes that it hath, applied outwardly.

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and taketh away the paynes thereof, consuming any manner of humour or colde that is in it: it taketh away the palsey by annoynting the Foreheade and Necke, and the partes that bee impotent, and it doeth profite in all infirmities of Sinewes, and shrinkinges of them. Applied vnto the stomacke, it helpeth digestion, and comforteth it, dissoluing windinesse: and if there bee any opilation, it openeth it. And also the opilations of the inner partes it dieth mollifie and soften: it taketh away the payne of the Stone in the Kidneies or Raynes, beyng layde hot vppon the grieued place: in the paynes of the Bellie or Stomake caused of colde or wyndes, beeyng put thereunto hot, or layed vppon hotte Breade taken out of the Ouen, it taketh them away, it prouoketh Urine, and them that cannot pisse, applying it outwardly, and taking a fewe droppes thereof, it doeth vnloose and expelleth it: in the paynes of the ioyntes it hath meruellous effect, and in these it hath a speciall Prerogatiue, and especially in the *Sciatica*, dissolueth any manner of hardenesse or swelling that remayneth in any such griefe: in paynes of the Sinewes it is a meruellous remedie, and in all runninges of flure, it doeth stoppe and heale.

This *Balsamo* being applied in practice of Surgery hath great effectes, of it selfe, or mingled any other way with medicine, that hath vertue to doe the effect whersoeuer it is applied, and to shew all the vertues thereof, it would be verye long. I do remit it to him that shall vse it, that he may make the mixture that shall be necessary and conuenient.

The *Balsamo* is a verye common and vsed remedie for woundes beeing newe, for that it doth cure them by the first intention, gleweing together the partes without making matter, and where there be bruses that cannot be glewed togither, it doeth a verye good worke, makyng digestion with readinesse, and in the rest of the workes that appertaine to Surgerie, it doth that which is conuenient

The effect that it hath in practice of Surgerie.

vntill the woundes be whole, and for this cause the vse therof is a common medicine in all surgery for poore folkes, seeing that as with one medicine all effectes are wrought therewith, that are necessary: & it is a common thing to say, that when one is hurt, let *Balsamo* be put therevnto, and so they doe, & it doth heale them. In the woundes of Sinewes it worketh a meruellous effect, for that it doeth both cure & heale. It healeth better then any other medicine doeth, it resisteth colde, the woundes of the head it healeth very well, not hauing the Skull broken, nor perished.

Any manner of woundes beyng freshe it doeth heale in any parte of the bodie whereseoeuer they bee, so that there be no more in it but a simple wounde. In toyntes what manner of wounde soeuer it bee, it doeth make a marueilous worke: The vse thereof is very common in this Citie, in woundes. For that you haue fewe houses, but you haue *Balsamo* in them for this effect, so that in wounding of any person forthwith they goe to the *Balsamo*, for with litle quantitie thereof they doe cure and heale, and many times with putting of it once euery thirde day, they finde the wounde whole. In olde sores applied by it selfe, or with any other oyntment, it doeth mundifie, and fill them vppe with flesh.

In large feuers *Paroxismales* beyng layde halfe an houre before the colde doeth come, vppon the moulde of the heade very hot, the patient being very well couered with clothes, and taking forthwith fiue or sixe droppes thereof in wine, it taketh away the colde, in three or foure times doing it. It is of a sharpe sauour and somewhat bitter, whereby are seen the dry partes and comfortatiue that it hath: it is hot and dry in the second degree.

Of the herbe Iohn Infante for woundes.

I will not let to write of a certayne Hearbe, which the Conquerours of the newe Spaine doe vse for the remedy of their woundes, and shottes of arrowes, which vnto them was a great remedie in their troubles, and it was discouered by

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an Indian, which was Seruaunt too a Spaniarde called Iohn Infant. He was the first that vsed it, they did call it, and doe call it at this present day, the Hearbe of Iohn Infant: this hearbe is little, they gather it greene, and beate it, and so they lay it simply vpon the wound: it doth restraine and stoppe the blood, and if it be a wounde in the flesshe, it doth cause it to growe together, and healeth it by glewing the partes. The woundes of the Sinewes, and other partes it doth comfort, mundifie, and ingendreth flesh in them vntill they be whole, and because they doe not find this hearb in all places, they bring it made into pouder, for that it worketh the same effect as well as being greene, and the pouder, as some say, doth it better than the hearbe.

As this hearbe, so likewise haue you many other in all the other partes of the Indias, that haue the same and other properties & doe worke meruellous effects: and to write of euery one of them particularly, it were needefull to make a greater volume, then wee doe pretende of this that we shall entreate of.

Three thinges they bring from our Occidentall Indias, which at this day bee celebrated in all the worlde, and with them they haue made & doe make the greatest workes that euer were made in medicine, & there were neuer the like made, by any other medicine that vnto this day hath beene knowen, for that the nature of al three is to cure infirmities which without this remedy be incurable, and to worke the effectes that doe seeme to bee thinges of woonder, and these are notorious, not onely in these parts, but in all the worlde: the which thinges are the wood that is called *Guaiacan*, the *China* and the *Sarcaparillia*. And for that it seemeth that the *China* doth come from Portingall, and that the Portingales doe bring it from their Orientall Indias, and not frō ours, I will say what is to be said herafter when we do speak thereof. And therefore let vs beginne with *Guaiacan*, as of a remedie that first came from the Indias, and as first of the best

best of all, as experience hath shewed, and the vse thereof in so many yeares.

Of the Guaiacan and of the holie Wood.

The wood of the Indias.

THe *Guaiacan*, that is called the wood of the Indias was discouered forthwith, whē the first Indias were found, which was the Island of *Sancto Domingo*, where is great quantity thereof. There was an Indian that gaue knowledge thereof to his Maister, in this maner. There was a Spaniard that did suffer great paines of the Pox, which he had taken by the company of an Indian woman, but his seruant being one of the Phisitions of that countrie, gaue vnto him the water of *Guaiacā*, wherewith not onely his grieuous paynes were taken away that he did suffer, but he was healed verie well of the euill: with the which many other Spaniardes, that were infected with the same euill were healed also, the which was communicated immediatly, with them that came from thence, hither to *Seuill*, and from thence it was diuulged throughout all Spaine, and from thence through all the world, for that the infection was sowen abroade throughout all partes thereof: and surely for this euill it is the best, & the most chiefe remedy of as many as hitherto haue been found, and with most assurance, and most certeintie, it healeth and cureth the Lapos disease, if they be wel handled: and this water giuen as it ought to be, it is certaine that it healeth it most perfectly, without turning to fall againe, except the sicke man doe returne to tumble in the same bosome, where he tooke the first infection.

Our Lord God would from whence the euill of the Pox came, from thence should come the remedy for them. Since it is knowne that they came into these parts from the Indi-

as, and first of all from *Sancto Domingo*. The Pox bee as common amongest the Indians, and as familiare, as the Measelles bee vnto vs, and well neere the most part of the Indians, both men and women haue them, without making thereof any scruple, and they came first in this sorte.

In the yeere of our Lorde God 1493. in the warres that the Catholike King made in Naples, with King Charles of France, that was called Great head, in this time sir Christofer Colon, returned from the discouerie that hee had made of the Indias, which was *Sancto Domingo*, and other Ilands, & he brought with him from *Sancto Domingo*, a great number of Indians, both men and women, which he carried with him to Naples, where the Catholike king was at that tyme, who had then concluded the warres, for that there was peace betweene the twoo Kinges, and the hostes did communicate together, the one with the other. And Colon being come thither with his Indians, the most part of them brought with them the fruite of their countrie, which was the Pox. And the Spaniardes began to haue conuersation with the Indian women, in such sorte, that the men and women of the Indias, did infect the Campe of the Spaniardes, Italians, and Almaines, for the Catholike king had then of all these Nations, and there were many that were infected with the euill. And after the hostes commoned together, the fire did kindle in the campe of the king of Fraunce, of which it folowed, that in short tyme the one and the other were infected with this euill seede: and from thence it hath spred abrode into all the worlde.

The names that they gaue to the euil tree.

At the beginning it had diuerse names: the Spaniards did thinke that it had beene giuen them by the Frenchmen, and they called it the Frenche euil. The Frenchemen thought that in Naples, and by them of the Countrie, the euill had beene giuen them, and they called it the euil of Naples. And they of Almaine seing that by conuersation with the Spaniardes, they came by it, they called it the Spa-

nishe Skabbe, and other called it the Measelles of the Indias, and that very truely, seing that from thence came the euill in the beginning.

Opinions of this euill.

Amongest the great Phisitions of that tyme, there were sundry great opinions of the cause, and originall of the infirmitie. The one sorte sayde that it came of the euil melancholie meates, that the hostes of necessitie had eaten, as wilde hearbes, and many gardeine hearbes, and rootes of hearbes, Alles, and Horses, and other lyke things, that ingender such lyke infirmities, corrupting and burnyng the blood. Others there were, that did attribute it to the coniunctions of Saturne and Mars, and they did apply it to the heauenly influence, and gaue thereunto diuers and sundry names. Some called it the Leprosie, others Swine Pore, other Henegra, others the Deathly euill, others Elephantia, without certaine assurance what disease it was. For they were ignorant that it was a newe disease, and they would reduce it to some already knowen and written of. And nowe we come to our *Guaiacan*, whose name was giuen by the Indians, and of them very well knowen, and so they haue called it and do call it, in all the world, calling it also the woodde of the Indias. Of this woodde many haue written and much, one sort sayeng that it was *Ebano*, others that it was a kinde of Bore, with many other names wherby they haue named it. It is a new tree and neuer seene in our partes, nor in any other of the discoueries, & as the country is newe, so is the tree a newe thing also.

Guaiacan an Indian name.

The description of the Guaiacan.

Whatsoeuer it be, it is a great tree, of the greatnesse of an Oke: it casteth out many bowes, the rinde it doth cast from it being dry, greate, and full of Gumme, the hart thereof is very great, it is well neere lyke to blacke, all is very hard as much and more then *Ebano* is. It casteth forth a little leafe and hard, and euery yeere it bringeth forth yellow flowers, out of the which is ingendered a round fruite, with litle kernelles within it, of the greatnesse of a Medler:

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of these Trees there is greate abundance in *Sancto Domingo.*

And after this they haue founde an other Tree, of the kind of this *Guaiacan*, in Saint John *de Puerto Rico*, which is an other Ilande neere to that of *Sancto Domingo*, such an other tree as that is, sauing that it is lesse, & the body of the tree and the bowes are smaller, & it hath scarsely any harte, or if it haue any, it is very little, and that is in the body of the tree, for that the bowes haue none at all: It is of more sweete smel and more bitter then the *Guaiacan*, that is nowe vsed in our tyme, I meane that of *Sancto Domingo*, and for his maruellous effectes, they call it the holy Woode, & surely with reason: for that it is of a better working then that of *Sancto Domingo*, which is seene by experience, but euen aswell the one & the other is a maruellous remedy, to cure the disease of the Poxe: of the which and of euery one of them a water is made, and is taken for this infirmitie, and for many others in this forme.

How the water of the woodde is made.

They take twelue ounces of the wood made small, and twoo ounces of the Rinde of the same woodde broken, and they cast it to steepe in three Pottels of Water, in a newe pot, that will holde somwhat more, for the space of xxiiii hours: and the pot being well stopt, they seeth it ouer a soft fire of kindled Coales, vntill the twoo Pottels bee sodde away, and one remayning: And this is to be noted at the time the water is put to it, putting therein one Pottle, they dip in a little Rodde, and doe marke howe high the water of one Pottle reacheth, and by that measure and marke they shall see when the twoo are sodde away, and the one Pottell remayneth. After the water is sodden, they set it to coole, & straine it, and keepe it in a glassed vessell; and forthwith vppon the said sodden woodde, they poure foure Pottels of water, and seeth it till one bee sodden away, and this water must bee strayned and kept apart, and it must bee taken in this forme.

After

The manner of taking it.

After that the sicke man is purged by the counsell of a Phisition, let him be put into a warme Chamber, and kept from the colde and from ayre, and beeing laied in his bedde, let him take early in the morning tenne ounces of Water, of that which was first made wel warmed, and let him bee couered so that he may sweate wel, & let him kepe his sweat at the least two houres, & after he hath swet, let him be made cleane from his sweat, & take a warme Shirt, and the rest of his Linen clothes, & foure houres after he hath swette, let him eate Reasings, Almonds and Bisket, and that in reasonable quantitie. Then let him drinke of the water that was made at the second tyme, the quantity that he hath need of, and of the selfe same let him drinke in the day time, & eight houres after hee hath eaten, let him returne to take the first water, and let him take other tenne ounces well warmed, and then sweate other twoo houres, and after his sweate let him bee made cleane, and then bee couered againe with warme cloathes, and one houre after hee hath swet, let him make his supper of the same Reasings, Almonds, and Bisket, and drinke of the second Water. This order he must obserue the first fiftiene daies, except hee haue some notable weaknesse, and in such case hee must bee succoured with geuing him to eate of a young Chicken, iointly, with the rest of the Diet: and in them that be leane, that cannot beare so precise Diet, it is sufficient that they take it for nine dayes, and at the end of them they may eate a little Chicken rosted, & if in case the sicke person be debilited, and that he cannot suffer the Diet, let him haue from the beginning a very small Chicken, going forwarde increasing in the proces of tyme, and beeing past the 15. dayes, let him returne to purge himselfe at the sixtiene dayes end, & let him take the waight of fiue shillinges of the substaunce of *Canafistola*, taken out by Strayner or other thing respondent thereunto, and that day let him drinke no strong Water, but of the simple, and the next day after the Purgation, let him returne to

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the aforesayde order, taking in the morning and euening the strong water with his sweatinges, and eating and drinking the same. Sauing that in place of a Chicken hee may eate halfe a rosted Pullet, or somwhatmore, and this seconde tyme let him take it for other xx. daies, in the which tyme hee may ryse, and walke about his chamber, being apparelled and kept warme. And at the end of them, hee shall returne to purge him selfe an other tyme, and must haue a speciall care to keepe good order, and after hee hath take the water for other fortie dayes, must keepe himselfe from women and from wyne especially: and in place of wyne, hee must drinke the simple water of the woodde, which if he wil not doe, then let him drinke of water sodden with Anise seede or Fenell seede, supping little at night and eating no flesh.

This is the best way that the water of the wood ought to be taken, which doeth heale many infirmities incurable, where other Medicines could not worke the same effect, & this water is the best remedy that is in the worlde, to heale the disease of the Pore, whatsoeuer or of what kinde soeuer it bee, for that it rooteth it out for euer without any more comming againe, and in this it hath his principal prerogatiue and excellencie. This water is also good for the Dropsy, for the shortnes of breath, for the Falling sickness, for the diseases of the Bladder, and of the Raynes, for the paynes of the Ioynts, for all euils caused of cold humors, for bentositie, and other dangerous and importunate diseases, where the ordinary benefites of Phisicions haue not profited. Chiefly it excelleth where the euil disp ositions be, that haue proceeded at any tyme from the disease of the Pore. There be many that with this wood haue made sundry mixtures, making Syropes therof, and surely with good effect. But my iudgement and opinion is, that he which shall take the water of the wood, ought to take it in the maner as is aboue saide, without any mingling thereof, for that by experience

The diseases that this water doth heale.

perience it hath beene seene so to make the better worke. This water is good for the teeth, making them white, and fastning them, by continual washing of them therewith: it is hot and dry in the second degree.

Of the China.

THe Second Medicine that commeth from our Indias, is a roote called the *China*. It seemeth that I should slaunder it, to say that the *China* groweth in our Occidental Indias, since commonly the Portingales doe bring it from the Orientall Indias.

By this you shall understande, that Syr Fraunces *de Mendoça*, a worthy Knighte, when hee came from the newe Spayne and Peru, shewed to mee a greate Roote, and other little rootes, who asked mee, what rootes they were? I answered that they were rootes of the *China*, but that they seemed to mee to bee very freshe. Hee sayde to mee, that so they were, and that it was not longe since that they had beene gathered and brought from the new Spaine. I marueled that they had it there, for I did beleeue that in the *China* only it had growen: he said vnto mee, that not only there was in the newe Spaine the *China*, but that also wee should see brought greate quantitie of Spicerie from the place which that *China* came from. And I beleeued it when I saw the contract that he made with his maiestie, to bring into Spaine great quantitie of spicerie, that hee had begon to set and to plante, and I saw greene Ginger brought from thence, as also the *China*.

China of our Indias.

Historie.

This *China* is a roote lyke to the roote of a cane with certaine knottes within it, whyte and some with the whytenesse hath an allayne colour: it is red without, the best is the freshest, that which hath no holes, if it bee weighty, and not worme eaten, and that it haue a fatnes as if it were rongeled, and it hath an vnsauery taste. This Roote doeth

growe

growe in the *China*, which is the Orientall Indias neere to *Syria* and *Sirciana*. It groweth neere to the Sea, onely with the roote they helpe themselues, with the which the Indians bee healed of grieuous diseases. And therfore they haue it in great estimation: they do heale al maner of large diseases therewith: and also the sharpe diseases: especially Agues, with the Water of it, prouoking Sweats, and by this way they heale many. It prouoketh sweat marueilously.

Historie. It is wel neere xxx. yeeres since that the Portingales brought it to these parts with great estimatiō, for to heale al manner of diseases, and especially the disease of the Pose, in the which it hath wrought greate effectes, and the Water is giuen in this forme.

The manner how to giue the water of the China. The sicke person beeing purged as is most conuenient, must take one of the Rootes and cut them small vnto the thicknesse and greatnes of a three penny peece, and so being cut, shall way one ounce, and cast it into a newe Pot, and thereupon shall poure three Pottels of Water, and so shall lye a steeping there xxiiii. houres, and the Pot beeing stopt, let it seeth at a soft fire of kindled Coales, vntill half be sodden away, & one Pottel & half remaine, and this is to be knowen by the order of the Measure as aforesaid, in the water of the Wood. And after that it is colde, let it bee strained and kept in a glassed vessel. There must be care taken, that it stande in some botte or warme place neere to the fire, for that therwith it doeth preserue the vertue the better, and dureth longer tyme, before it be corrupted.

Howe it must be taken. The sicke man being lodged in a close conuenient Chamber, must take in the morning fasting tenne ounces of the sayde water, as botte as he can suffer it, and he shall procure sweat, & keepe it two houres at the least. After the sweat hee shal bee made cleane, and shall take a Shirte, and cleane clothes, & warme them, and shall lye downe againe two or three houres in the bed quietly, after hee hath swet. And

afterwarde let him apparell himselfe, and beeing well warmed remayne in his Chamber, in the which he shal be kept from cold & the open ayre, with all the pleasure of good company and conuersation: he shal eate at xi. of the clocke, halfe a Chicken sodden, or a quarter of a Henne, with a little Salt. At the beginning of dinner he shal drinke a dishfull of Broth, and foorthwith eate of the Pullet, eating at the beginning a little, and bee shal ende with Marmelade. His drinke shal bee of the water hee tooke in the morning, for that heere is no more then one water, hee may at the beginning after the Broth is taken, begin too eate Reasinges, without theyr little Graynes, or Prunes without theyr stones: theyr bread must bee Crustie, well baked, or Bisket. If hee will drinke in the day tyme, hee may doo so with taking of a little Conserua, and drinke of the same water, and beeing eight houres past his Dinner, let him lye downe in his Bedde, and take other tenne ounces of the same water, the which being hotte hee may drinke, and procure sweate: two houres after he hath sweat, let him be made cleane, and take a cleane shirte, and cleane clothes warme, and after one houre let him sup with Cõserua, Reasinges and Almondes, with some Bisket, and drinke of the selfe same water, and last of all eate Marmelade, vpon the which he may not drinke. Thus he may continue xxx. dayes continually, without neede of any more purgation then the first, and hee may sit vp, so that he go wel cloathed, vsing in this tyme all content and mirth, and keeping him selfe from al that may offend him.

Note. After that he hath taken this water in this sort, hee must keepe good order, and good gouernement for foztie dayes continually. And hee must drinke no Wine, but water made of the *China*, that was before sodden, the which hee shall keepe after it is sodden, setting it to dry in a shadowie place, and that *China* being dry, must be kept to make water for other 40. dayes, to drinke after the taking of the first water:

seething

seething one ounce thereof in three Pottels of water vntil one halfe be sodden away, and this water let him drinke continually. And aboue all thinges let him keepe himselfe from women: and he must alwayes haue care, that as well in the water of xxx. dayes, as in the water of the fourty daies, that the *China* be steeped in the water xviii. houres before it be sodden.

The disease that be healed by this water.

There be many diseases healed with this water, al kinds of euill of the Poxe, all olde Soxes, it resolueth all swellinges and knobbes, it taketh away the paynes of the ioyntes which they call the Arthetica Goute, and any other kinde of Goute that is in any particular member or place, and especially the Sciatica, it taketh away olde paynes of the head and of the stomake. It healeth all manner of runninges of Reumes, it dissolueth Opilations and healeth the Dropsie. It maketh a good colour in the face, it taketh awaie the Jaundies, and all euill complexion of the Liuer & rectifieth it, and in this it hath a greate prerogatiue. And by this meanes these infirmities are healed. It healeth the Palsey & all infirmities of the Sinewes, it healeth all diseases of Urine, it taketh away Melancholy, and all infirmities comming of colde diseases. It doth comfort the stomake, it doth dissolue windes meruellously, and also Agues long and sharp, as quotidians: the taking of this water as it is conuenient, so doth it roote them out, and take them away. The which thing it doeth by prouoking of sweat, in this it doth exceede all other Medicines, and some will say that in Pestilent Agues, by prouoking sweat it healeth them. It is dry in the second degree with very litle heate, the which is seene by the other waters of the wood. And as *Sarcaparilla* which doth heate and drie, so this doth not, nor leaueth any impression of heate.

The complexion thereof.

Note.

Surely it is a notable Medicine, in the which I haue founde greate effectes for the Diseases which I haue spoken of.

The first part of the thinges that

Of the Sarcaparillia.

The tyme since that the Sarcapillia, came vnto vs.

THe *Sarcaparillia* is a thing brought into our partes since the *China*. It is xx. yeeres since ỳ the vse thereof came to this city. It first came frō the new Spaine, & the Indians did vse it for great medicine, with the which they did heale many and diuers diseases.

The description, of the Sarcaparillia

It is a plant which doth cast many rootes vnder the ground, being of a yeard long, & of the colour of a cleere Tawny, & sometimes the rootes shoote so deepe, that to take them out all, it is needfull to dig a Mans length. It casteth foorth certaine bowes full of knottes, that quickly do drie, and we know not that they haue carried flowers or fruite at all.

Sarcaparillia of the Hunduras.

After that the *Sarcaparillia* of the newe Spayne was founde, there was also found in the Hunduras, an other sort that was better, and of better effectes: it is knowne to be of the Hunduras, because that it is of colour Tawnie, and grosser than that of the newe Spayne, the which is white, and somewhat like to yellowe, and more small, and so the *Sarcaparillia* that is most like to blacke is best.

The choosing of it.

It ought to be freshe, and in this is all the goodnes therof, it is knowne to be fresh by not beyng Wormē eaten. For that at the freshe breaking of it longwise, in the middest it maketh a running out to the end, and casteth out no dust, and the beauier it is, the better it is.

Of the name.

The Spaniardes did call it *Sarcaparillia* when they saw it, for the great likenes that it hath with the *Sarcaparillia* of these partes. I haue it for certayne, that the *Sarcaparillia* of these partes, and of the Indias, is all one, and the verie same that ours is. The which I haue experimented manie times, & ours worketh the effect that the *Sarcaparillia* of the

newe

new Spaine doth, & it is like vnto that of the Hunduras, but it is of a bitter tast, and not very sharpe, and the water that it yeeldeth hath no more sauour then barley water hath.

The vse of this herbe at the first did differ much from that which is now in experiment, for that they gaue it as the Indians did, in the healing of their sicke folkes, and surely it did worke very great effects. But the delicatenesse of our time doth require that it should be vsed and geuen as the water of the wood is. At the beginning they took of the *Sarcaparilla* much quantitie, more then halfe a pounde, & did cut it small and breake it, and cast it into a quantitie of water, and being well wet they beate it in a Morter a good while, in such sorte that it was made like a Jellie, and then did straine it, pressing it very well, for there came out of it the likenesse of a thicke drinke. And of that they tooke in the morning hot, one good Cup full, and [illegible] the Pacient clothed him selfe well. And sweet two houres. And if in the day time they would e drinke any thing, it should bee of the selfe same thicke drinke, so made by expression hot, and then they sweete as much in the morning. This order they obserued for three dayes continually, without eating or drinking of other meate, sauing onely that thicke drinke, taken out by pressing or straining of the *Sarcaparilla*: & after this sort I gaue it at the beginning many times, and surely it wrought great effects, and many sicke people did better recouer, then they doe nowe with this other fashion.

How it was vsed in the beginning.

Take this for three daies.

After there was inuented an other forme and manner to geue it, and is that which is now vsed, in this sort. They take two ounces of *Sarcaparilla*, and wash it and cut it small and then they put it into a newe earthen pot, and thereupon they poure three Pottels of water, and sette it in the water to steepe twentie and foure houres, and after the Pot being well stopte, it must seeth on a soft fire of kindled coales, vntill the two Pottels bee sodden away, and the

The fashion how it is now vsed and geuen.

the one remaine, the which may be knowne by the ꝛder of the measure, that we spake of, and when it is colde, let it be strained into a glassed vessel, and vpon the selfesame *Sarcaparillia* that is soddē, let there be so much water powred in agayne that the pot be filled, & let it boyle a reasonable time, and kept in a vessel glassed.

The maner how to geue it.

Nowe the sicke Manbeeyng purged, as it seemeth most conuenient, and placed in a warme Chamber, he must take in the morning ten ounces, of the first water of the *Sarcaparillia*, and must sweate at the least twoo houres, and after sweate he must be made cleane from his sweate, and take a warme shirt, and warme clothes, and the like hee must doe at night, eight houres after he hath eaten his Dinner, changing his shirt and hot apparrell. He must dine at eleuen of the clocke, and supp̄e one houre after he hath sweat, at night eating nothing but [illegible]astinges, Almondes, and Bisket, and drinking of the second water. Let him keepe this ꝛder fifteene daies, and if he be weake, geue him a little rosted chicken, increasing it in proceesse of time, & at the least hee must keepe his bed niene dayes at the first beginning, and the rest of the time in his chamber, kept from colde, and from ayre, and on the fifteene day he must be purged, with a soft and an easie medicine, and likewise on the thirty day, in such sorte, that all the ꝛder that we haue prescribed, be kept, as in the manner of the taking of the water of the wood is already declared. And likewise after the 30. dayes, he must haue good gouernment, for other fourty dayes, not drinking any wine, but simple water made of the said *Sarcaparillia*, and keeping himselfe from women. This is the ꝛdinarie manner in taking of the water of *Sarcaparillia*, which at this day is vsed. And because I haue experience of other wayes that bee of great secret, and of great effectes, I will write them heere, to the end that all the vertues which are in the *Sarcaparillia*, may be set downe and declared, seeyng it is the Medicine that is moste vsed, and that wee doe see in it so great

greate and rare effectes.

I doe make a Sirupe, that many yeeres hath been celebrated, and had in estimation in this cittie, and in all Spaine for that it is xxvi. yeres since I vsed it first for the disease of the Pore, & for other infirmities: which Syrupe doth not heate nor inflame, but with great temperature, according to the graduation, worketh his good effects. The first, for whom this thing was ordayned and deuised, was for *Pantelion de Negro Ienoues*, who was had in cure by many Phisitions, and hauing taken the water of the Wood, and other Medicines, was well neere consumed: and with a grieuous swelling sore vppon his shinne bone, and great paynes in it, hee tooke it, and was healed very well. This sirupe I haue vsed in many people for the infirmitie that the *Sarcaparilla* doth profite for, and the wood and for many other, and it hath a good effect in working by degrees: for that the drinesse of the wood is taken away, and the heate of the *Sarcaparilla*: and it is made in this forme. *A Sirupe or drink of Sarcaparilla most excellēt.*

There must bee taken two ounces of *Sarcaparilla*, and foure ounces of *Palo Sancto*, which is the holie Wood, prepared as it is saide, and three Dozen of *Acoseifas*, a fruite of Spayne, without their stones, and two Dozen of Prunes, without their stones, and halfe an ounce of the flowres of Borage, and an other halfe ounce of Violettes and some graynes of Barley made cleane, that is too say, the huskes taken away. All these thinges let them bee cast into three Pottles of water and lette them bee sodden on a soft fire, vntill it come to one Pottell, and then let it be strayned, and vnto tenne ounces of this decoction let there be put one ounce of the Sirupe of Violettes. Let it be taken hotte in the morning, and at night in the order aboue sayde. In the rest of the water, keeping sweet if ther bee any, and although there come little, yet they bee healed. They may eate a little Chicken from the first day, with the rest of the diet, & drinke the simple water of the *Sarcaparilla*, *The description of the Sirupe or drinke.*

which is to be made with halfe an ounce of *Sarcaparillia*, sodden in foure Pottels of water, vntill one or somewhat more, be sodden away.

The diseases that this drinke doeth profit in.

This order doeth heale all kinde of euill of the Pore, and all the infirmities that we haue spoken of, that the water of the Wood doeth heale, and the *China*, and the *Sarcaparillia*. Which to repeate, it shall be too long and too prolixious, because it is is sufficiently declared before. For surely in this simple water, and in the foresaide decoction, I haue found great effectes, as well in the infirmities wherein is suspected the euill of the Pore, as in large and importunate diseases, in the which the common remedies of Phisicke haue not profited, which although they proceeded not of the French Pore, yet doeth it cure and heale them, as it is seene by the woorke of him that vseth it.

An other drinke of the Sarcaparillia

There is an other Sirupe to bee made of the *Sarcaparillia*, which is: taking eight ounces of *Sarcaparillia* being broken or cutte, and seething it in foure pottelles of water, vntill three be sodden away and the one remaine, and into the water that shall remayne, to put to foure pounde of Sugar, and make a perfect Sirupe. And of this Sirupe too take three ounces in the morning and three at night, eating good meates, and to suppe litle, and drinke onely the simple water of the *Sarcaparillia*, and goyng abroade out of the house, and doyng his businesse. There are healed therwith many diseases without geuing any molestation in the healing of them. And this must be taken till the Sirupe bee all consumed.

The diseases that this drinke healeth.

Sarcaparillia in poulder.

Also this *Sarcaparillia* is taken in pouder, in this maner. They take the *Sarcaparillia*, and plucke awaie from it the heart within it, and dry it and grynde it, and then sifte it through a syue of silke, and make it in Pouder. Of this Pouder is taken in the infirmity of the Pore, or spice of them, the weight of sixe pence, drinking it with the simple Water of the *Sarcaparillia* taking it in the Morning, and at

night

night, as much when he goeth to bedde. Hee muſt eate good meates, and drinke no Wine, but the ſimple water thereof. It ſhall doe well be be purged that ſhall begin to vſe it.

And although that this pouder doth heale many diſeaſes large and tempozall, one cure it doth meruellouſly, which is the ſalte Fleume of the handes and feete, in this fozme. The ſicke man being purged, and alſo without purging, if he cannot otherwiſe doe, hee ſhall take the Pouder as it is ſayde, and vpon the ſalt Fleume, he ſhall lay with a Feather, a little of the water of *Sublimatum*, delayed with Roſewater, that it be very ſimple, and after it is layed on all partes where the ſalt Fleume is, then let there be put vpon it a plaiſter, that is called of *William Sernentis*, oz *Dia Palma* ſpread abzoade thin vpon Sattin oz Taffeta, too bee applied in all parts where the ſimple water of *Sublimatum* was put. This muſt be done euery day, foz that in fifteene daies he ſhall be perfectly whole. This doth mundifie and incarnate, and ſkin without hauing need of any other medicine, ioyntly with the Pouder and the ſimple water of *Sarcaparillia*, which wee haue ſpoken of. This is of ſo greate effect, and experimented, as they ſhall ſee by the wozke that ſhall vſe it, foz ſurely they ſhall be whole thereby.

The Salte Fleume is cured herewith,

The vſe of the water of the *Sarcaparillia* is ſo greate at this day in this fozme, as is ſayd, that it is applied in anie diſeaſe, & it is come into ſo much credit, that in anie maner of Reumes oz runnings, oz windineſſe, the euill of Women, of the Mother, oz any other cauſe oz occaſion whatſoeuer, ſo that it bee not in Feuers oz other ſharpe diſeaſes, men take the vſe of the ſimple Water of the *Sarcaparillia*: and this is at this day ſo put in vſe, that in like ſoyt you ſhall finde the ſimple ſodden Water of *Sarcaparillia* in manie houſes, as ordinary water in yearthen veſſels, and ſurely it woozketh greate effectes, and doeth remedie large and impozтunate diſeaſes. Trueth it is, that the perſons that

The vertue of the water of Sarparillia.

bee hotte of complexion, it doeth heate them more then is conuenient, and so they cannot drinke it, and moste of all if that their Liuer be very hotte, for that it heateth too much.

In womens diseases as well of the Mother, as of colde humours, it worketh good effectes, and doeth meruellously dissolue windes. And in persons that bee subiect to manie euilles, and especially of Reumes, and olde greefes and diseases caused of the euill humours, if they runne this course, with the continuance thereof, they shall receiue manifest profite and benefite, and it doeth heale all deseases whiche they neuer thought to be healed of. The complexion thereof is hotte and drie, well neere in the seconde degree. All these waters must be giuen in Sommer, or in the ende thereof: it is better that the season exceede in heate then in colde.

¶ *Of the blood Stone, and of the Stone*

for the diseases of the Stone of the Kidneies and Reines.

Of the blood stone.

THEY doe bring from the new Spaine twoo stones of greate vertue, the one is called the Stone of the Bloode, and the other is a Stone for the desease of the Stone in the Kidneis and Raines, The Blood Stone is a kinde of Jasper of diuers colours somewhat darke, full of spincles, like to blood, being of colour redde, of the which stones the Indians doe make certaine Partes both greate and small.

The vse thereof, bothe here and there, is for all fluxes of blood in what partes soeuer it bee, of the Nose, or of the Menstrues, or of the Piles, and of Woundes, or of that which is cast out at the mouth. The stone must bee wette in colde water, and the sicke Man must take it in his right hande, and from time to time wette it in colde wa-

ter

ter. In this sort the Indians doe vse them. And as touching the Indians, they haue it for certayne, that touching the same stone, in some parte where the blood runneth, it doeth restrayne, it and in this they haue greate trust, for that the effect hath beene seene. It doeth profite also hauing it holden, hanged, or tyed in the same parte where the blood runneth, so that it touch the flesh. Of this stone wee haue seene great effectes, in staunching of blood. And some that doe suffer the Hemeroidall fluxe, haue remedied themselues with making Ringes of this stone, and wearing them continually vpon theyr fingers. And likewyse in the Menstruall fluxe of women.

The stone for the disease of the gravel & stone in the kidnies or reines.

The other Stone, which is for the disease of the stone in the Kidneies or Reines, the finest of them are like vntoo *Plasma* of *Esmeraldes*, which are lykened to greene with a Milkithe colour, the greatest are the best: they bring them made in diuers formes and fashions, for so the Indians had them in old tyme, some lyke to fishes, other like to the heads of byrds, other like to billes of Popingaies, other lyke to round Beadstones, but all pearsed through, for that the Indians did vse to weare them hanging for the effect to take away the griefe of the stone or stomacke: for in those twoo sicknesses it sheweth maruellous effects.

The chiefe vertue that it hath, is in the paine of the stone in the Kidneis and Reines, and in expelling of Sande and stone. In so much that a Gentleman which had one of them heere, the best of them that I haue seene, hauing laid it to his arme, it made him to expell and cast out much sande, insomuch that many tymes hee doeth take it away, for that hee thinketh that it doeth hurte him for to voide so much, and in taking it away, hee ceaseth to voyde any from him: and when hee feeleth the paine of the stone, laying it too againe, it doeth take it away incontinent, with expelling of much Sande and small stones. I haue seene it carried to persons that haue beene afflicted with greate griefe, and

paines of the saide disease, who putting it to them, doe forthwith expell the saide and the little stones, and remain cleare thereof.

A propertie hidden.

This stone hath a property hidden, by the which meanes it worketh great effectes, to preserue men that they fall not into the paine of the sayd disease, and after it is come to take it away, or diminish it. It doeth make the saide to bee expelled in great abundance, and likewyse stones. It taketh away the heate from the reines of the backe, it profiteth in griefs of the stomake, sayde vnto it: and aboue all it preserueth from the sayde grief.

My Ladie the Duchesse for that shee had in short space three tymes, exceeding paynes of the stone, shee made a bracelet of them, and vsed to weare it on her arme, and sithence she put them to her arme, she neuer had more paynes of the Stone: and so it hath happened to many other that founde the lyke benefite, for the which these stones are much esteemed: and now they be not so soone had, as at the beginning, for that the gentlemen, and rich men haue them onely, and with reason, because they do worke such maruellous effects. An other stone there is that doth heale the salt fleume, the which I knowe by hearesay only, but I haue seene none of them.

Of the VVoodde for the euils of the Reines, and of the Vrine.

ALso they bring from the newe Spaine, a certayne woodde that is lyke vnto the woodde of a Peare tree, grosse and without knottes, the which they haue vsed many yeeres in these partes, for the paynes of the Reynes and of the Stone, and for the infirmities of the Vrine.

The first tyme that I sawe it vsed, may bee about xxvi. yeeres past. There was a Pilot that was sicke of the

thine and of the Reines, and after that hee had vsed it, hee was whole and very well. And sithence that tyme I haue seene that many haue brought it from the new Spaine, and they doe vse it for these diseases following.

For them that cannot pisse liberally, and for the paines of the Reines, and of the stone, and for them that do pisse with paine, and for them that doe pisse little. And nowe the thing hath extended vnto opilations, for that the water therof doth cure and heale them, both of the Lunges and the Liuer, and this hath beene founde within these fewe yeres, and they doe finde in it notable profite. The water is made in this forme. *The diseases which is cureth.*

They take the wood, and make it into smal peeces very thinne: and small as it is possible, and then put the into faire water of the Fountaine, & leaue it so vntil the water be soked into it: and by putting the wood into the water, within halfe an houre the water doeth beginne to change it selfe into a blewe colour very cleare, and the longer that it lyeth in the water, so much the blewer it turneth, although that the wood bee of a white colour. Of this water they doe drinke continually, and therewith they vse to water their wyne, and it worketh maruellous and manifest effectes, without any alteration, so that it needeth but onely good gouernement and regiment. The water hath no more sauour then if there were nothing cast into it, for that the wood doeth chaunge nothing. The complexion thereof is hotte and drye in the first degree. *How the water is made.*

Of the Peper of the Indias.

I Will not let to speake of the Peper that they bring from the Indias, which serueth not onely for Medicine, but is otherwise most excellent, the which is knowen in all Spayne, for there is no Gardeyne, nor Orchard, but *Of the Indias Peper.*

that

that it hath plentie thereof in it, for the faireneſſe of the fruite that it bringeth forth.

The deſcription of the Plante. It is a greate Plante, inſomuch that I haue ſeene in this Citie ſome that was equall with many Trees. It doeth caſt forth the leaues greene, after the faſhion of Baſill of the biggeſt ſort. And it caſteth forth certain white flowers, out of the which commeth the fruite, the which is of diuerſe formes: ſome Peper is long, other rounde, others of the making of Mellons, others of Cherries, but all is at the beginning when it is not ripe very greene, and beeing ripe very redde, and with a gracious and good colour.

The vſe of it. All the ſortes are vſed in al manner of meates and pottages, for that it hath a better taſt then the common Peper hath. Beaten in peeces, and caſt into broth it is an excellent ſauce, they doe vſe it in al thinges that the aromatike ſpices are vſed in, which are brought from *Maluco*, and *Calicut*. It doeth differ from that of the Eaſt Indias, for that coſteth many ducates, & this other doth coſt no more but to ſowe it, for that in one plant you haue ſpice for one whole yere, with leſſe hurte and more profite.

The vertues that it hath. It doeth comforte much, it doeth diſſolue windes, it is good for the breaſt, and for them that be colde of complexion: it doth heale and comforte, ſtrengthening the principall members. It is hotte and dry, well neere in the fourth degree.

Note. They doe bring from diuers partes of our Indias many purgatiue Medicines, that haue beene found and diſcouered by continuance, whoſe workes and effectes are great: of the which I wil giue here a ſhort relation, that it may be an entrance for to entreate of the roote of *Mechoacan*, which was our principal intent now to write of.

Of the Cannafiſtola.

Ther

THere doeth come from the Ilandes of *Sancte Domingo*, and from *Sancte Iohn de Puerto Rico* greate quantitie of *Canafistola*, and it is so much, that not only all Spayne is prouided of it, but all Europe, and well neere all the worlde: for that vnto Leuant, from whence it was accustomably brought, now there goeth moe Shippes loden with it, then come with Iron from Biskeye. That which commeth from our Indias, is much better in comparison then that which is brought from the East Indias to Uenis, and that which the Galleons do carry from thence to Genoua, and from Genoua to Spayne, for when the Merchantes brought it hither, it could not bee good, for that it was very small, and also it was not rype, and with so long tyme & continuance it became so corrupted, that it did profite little. *Canafistola.*

This of ours that they bring from *Sancte Domingo* and Saincte Iohn is rype, great, full, weighty, bonilyke, and fresh. In so much that many tymes it commeth in sixtie dayes after it is gathered, and beeing fresh, it is of a gratious and good taste, and not of so horrible smell, as that of Leuant is, and so it doeth his worke farre better, & with more facilitie. *The description of it.*

This *Canafistola*, and the worke thereof is of greate securitie, it purgeth gently, without any alteration. And doeth auoyde principally Choller, and after Fleume, and that which is in the wayes and the Guttes. It doeth temper them much that take it, also it purifieth the blood, it doeth many good workes in all kinde of diseases, in especially in the paines of the Reines, and of ryne, being taken twoo houres before supper. And in reumes it doeth much profite, being taken twoo houres after Supper, and easily it doeth cure the euilles of the breast, which bane beene of long continuance, & griefes of the side, being taken with Syropes for the breast: and being applied outwardly with the Oyle of sweete Almondes, it taketh away the grieuous *The vertue of the Canafistola.*

diseases of the Lunges, and griefes of the Reynes. It is good in hotte Feuers, and vsing it continually before supper or dinner, it stayeth the ingendring of the stone, it taketh away the drieth: it is moist in the first degree, it declyneth to heate, although it be little, it is dissoluatiue, it clarifieth the blood, and delayeth the sharpnesse therof, and of the red collour. There haue beene in the Indias since it was discouered some thereof so weightie, that one codde waieth fiue shillinges, being taken out by the Seeue, and foure ounces in weight the whole cane.

Of the Purgatiue Nuttes.

Of the purgatiue Nuttes.

AT the beginning when they discouered the Indias, they brought from *Sancto Domingo*, certaine Nuttes being three cornered, with the which the Indians did purge themselues, and were vnto them a familiar purgation. And afterwardes the Spaniardes, for necessitie did purge themselues with them, with hazarde ynough of some of their liues, for with the vse therof, many thought to lose their liues, for that it is a strong purge. And although that it doeth make a great excesse of stooles, yet doeth it also prouoke vomitte very strongly, and with much violence, with greate faintnesse and heauinesse. Afterwarde some did rectifie them by tosting of them, and then they be not so violent, nor so strong, neyther woorke with so much cause of fayntnesse. They do purge Fleume very strongly, & after colour. It is an excellent Medicine for the Colike, it doeth dissolue windes, and putte in a glister it doeth euacuate reasonably.

What these Nuttes doe purge.

The description of the Nuttes.

The maner & colour of them is as of our Nuttes, with a thinne rinde, of the colour of a cleare Baye, they are three cornerd, the carnell within is whyte, and sweete, insomuch that for their sweetnesse, many haue beene moe-

ked

ked therwith. The Phisitions doe call them commonly *Ben*, of which there are twoo sortes, one they call greate, and the other little. The great *Ben* bee these purgatiue Nuttes, the little *Ben* bee as great as our Peason, of the which in Italy they make that oyle of sweete smel, which they call Oyle of *Ben*, with the which they do annoynt their heare, and beards for dilicatenesse. Their complexion is hotte in the beginning of the third degree, and dry in the second. Their weight is of halfe a dragme vnto one, but they must bee tosted. *Ben.*

Of the purgatiue Pinions.

THey doe bring from the newe Spayne certain Pinions or Carnels where with the Indians did purge themselues: they be like to our Pinions, which do growe out of our trees, being great after the fashiō of the wheate of the Indias, the shale is not so hard as ours is, they are somewhat more blacke, they be round, and within very white, fattie, and sweete in tast. They do purge valiantly Fleame and Colour, and any maner of waterishnes, they are more easie Medicine, then the Nuts be, they do purge by stoole, and by vomit, and if they be tosted they doe not purge so much, nor with so much faintnes. They doe purge of their own nature grosse Humors: it is a Purgation much vsed amongest the Indians, being grounde and dissolued with Wyne, hauing first taken preparatiues that do attenuate the humor, that a man doeth pretende to euacuate, and vsing a conuenient Diet. They take of them fiue or sixe more or lesse, conformably to the obedience of the stomacke, of him that shall take them. *The description of them.* *How they purge.* *How they bee taken.*

Ordinarily they do tost them: for so they be more gentle and lesse furious. It is needefull that bee which doeth take

them, be kept as one being purged.

They be geuen in large infirmities, and where there bee grosse humors: they be hot in the thirde degree, and dry in the seconde with some fatnes, which doeth take away somewhat of the dryues.

Of the purgatiue Beanes.

Beanes like to ours.

FRom *Cartagena*, and number *de Dios*, they bring certaine Beanes lyke to the fashion of ours, sauing that they be somewhat lesse, and of the colour and making of ours, they haue in the middest of the Beane that doth deuide the two halues, one little thinne skinne, lyke to the skinne of an opnion.

How they bee taken.

They doe take them from their shale, and from the inner thinne skinne, and toste them and make them into pouder, and take them with Wyne: and beeing made into pouder and mingled with Sugar, one sponeful of the pouder is taken, and vppon that a little draught of wyne. They doe purge without molestation Choler and Fleame, and grosse mixt humors. And amongst the Indians they are of great estimation, for the easinesse that they haue in the taking of them. Many Spaniardes doe purge with them with much securitie, and it is a Medicine more easie and gentle than that afore saide.

Historie.

I haue seene many that haue come from those partes, purge them therewith, and it succeedeth with them very well, and purgeth without griefe.

Note.

But they must be aduised that there be taken from them that little skinne that is in the middest of the twoo halfes of the Beanes. For if they take that, the strength of it is so much greater and behement of Vomites and stooles, that they put in great hasarde him that shall take them. And also they must haue care to toste them, for that it doeth prepare them, and delayeth much of the sharpenes, and fearlenes, which

which is generall in this Medicine, and in all the rest, for that to toste them is the true preparation of them. After the taking of any of the foresaide Medicines the patient must not sleepe at all: it is needful that he keep great watch being purged, and in all thinges which in a man purged may be conuenient.

The Beanes be geuen prepared, in Feuers being large and importunate, and in diseases of mixt humours, beeyng grosse and in the paynes of the ioynts, & they are an vniuersall Purgation: they be hotte in the second degree, & dry in the first, there bee geuen of them from foure too sixe, tosted more or lesse, as the obedience and sufferance of the bellie is of him that shall take them. *Their workes and effectes.*

Of the milke Pinipinichi.

IN all the coast of the firme land they take out a certaine kind of milke, frō little trees, like to Appletrees, which the Indians cal *Pinipinichi*, of the which cutting one bough, there commeth forth whereas it is cut, a certayne kind of milke somewhat thicke & clammy, and taking three or foure drops therof, it doth purge valiantly by the stoole principally Cholerike Humors, and Citrine water, and it doth worke with much vehemencie and force. *Of the Pinipinichi.*

It must be taken in Wyne, or dried into pouder in little quantitie, for that the worke thereof is of most strength. It hath one property, that in eating or drinking of broth or wine or other thing foorthwith it wooreketh no longer, and he that doth take it, hath need to keepe good watch, and good order. It is hot and dry in the third degree. *How it is taken.*

All these Medicines which we haue spoken of, be violent

and

and of great force, & they haue not beene muche vsed sithence the *Mechoacan* hath come, for that in it there is founde a worke more sure, and vnto this not onely we, but all the Indians haue runne, as vnto a purge most excellent, of the which we will treate now.

Note.

Of the Mechoacan.

Mechoacan.

The *Mechoacan* is a root, that it may bee about xxx. yeeres that it was discouered, in the prouince of the new Spain, in the Indias, of the Ocean Seas, it is brought from a Country that is beyonde the greate city of *Mexico*, more then 40. leagues, & is called *Mechoacan* the which Sir Fernando Curtes did conquere, in the yeere of our Lorde, 1524. This is a countrie of much riches, of Gold and chiefly of siluer, and it is vnderstoode that in all that Countrie is, much siluer. For more then 200. leagues, here those Mynes be so celebrated, and of so great riches, that they bee called the *Cacatecas*, & euery day they discouer in the lande verie riche mines of siluer, and some of Golde. It is a countrie of good and holesome ayre, and doeth bring foorth healthfull hearbes for to heale many diseases, insomuch that at the time the Indians had the gouernment therof, the inhabiters there rounde about that Prouince, came thither too heale their diseases and infirmities. For the said causes, it is a countrie very fruitfull, and of great abundance of breed, wilde foule, and fruites. It hath many fountaines, and some of sweet waters, which haue much abundance of fish, the Indians of that countrie are of a tauller grouth, & of better faces than the Borderers are, and much more healthfull.

The riches and increase.

The situation of Mechoacan.

The Principall place of that Prouince the Indians doe cal

cal in their language *Chincicila*, and the Spaniardes do cal it as they cal that Realme *Mechoacan*, & it is a great towne of Indians, situated neere to a lake, which is of sweete water, abounding with very much Fish. The same Lake is in fashion of the making of an horseshoe, and in the midst therof standeth the Towne, the which at this day hath greate trade of buying and selling, for the great Mynes of Plate that are in all that countrie.

As soone as that Province was gotten from the Indians, there went thither certain Friers of Sainct Frances order, & as in a Countrie so far distaunt from theyr naturall soyle, some of them fell sicke, amongest whom the Warden, who was the chief Fryer of the house was one, with whome *Caconcin Casique* an Indian Lorde, a man of great power in that Countrie, had very great friendship, who was Lorde of al that Countrie. The father Warden had a long sickness and was brought in great danger of life: the *Casique* as hee sawe his disease proceede forwarde, saide that hee woulde bring him an Indian of his, which was a Phisition, with whome he did cure himselfe, & it might be, that he would giue him remedy of his disease. The which being heard of the Frier, and seing the little helpe that hee had there, and the want of a Phisition, with other thinges of benefite, he thanked him, and desired him, that hee woulde bring him vnto him: who being come, and seeing his disease, saide to the *Casique*, that if hee tooke a pouder, that he would giue him of aroote, that it woulde heale him. The which being knowen to the Fryer, with the desire that he had of healeth, he accepted his offer, and tooke the pouder that the Indian Phisition gaue him, the nexte day, in a little wyne: with the which hee did purge so much, and without paynes, that the same day he was much lightened, and much more from that tyme forward, in such sort that he was healed of his infirmitie. The rest of the Fryers which were sicke, and some Spaniardes that were sicke also, did fol-

Historie.

lowe

low the father Mardenes cure, & tooke of the selfe same pouder once or twise, & as oft as they had neede of it, for to heale them. The vse of the which went so well with them, that all they being healed the Friers did send relation of this, to the father prouincial to *Mexico* wher he was, who did cõmunicate it with those of the countrie, geuing to thẽ of the roote and comforting them that they shoulde take it, because of the good relation, that hee had from those Friers of *Mechoacan*. The which beyng vsed of many, and seeyng the merueilous woorkes that it did, the fame of it was extended all abroad, so that in short time, all the Country was full of the good woorkes and effectes thereof, banishing the vse of Ruibarbe of Barberie, and taking the name thereof calling it *Ruibarbe* of the Indias, as all men doe now commonly call it. And also it is called *Mechoacan*, for that it is brought from thence, & gathered in the Prouince called *Mechoacan*. And not onely in *Mexico*, and in that Countrie it doth take it as the most excellent purgation, and best of all other, but also in *Peru*, and in all other partes of the Indias, they vse no other thing, neyther purge they with any other purge, and they take it with so much trust and easinesse, that when they take it, they thinke to haue certaynly their health, & so they carrie it from the newe Spayne, as Merchaundise of very great price.

Ruibarbe of the Indias.

Historie.

It is about thirty and foure yeeres past, when I saw it heere the first tyme, when one *Pasqual Catano* a Genoues, came from the newe Spayne, who fell sicke at his comming, and as I did cure him, at the time that I would purge him, he sayde to me that he brought a Ruibarbe from the newe Spayne, that was a very excellent Medicine, with the which all they of *Mexico* did purge themselues, saying, that it was called Ruibarbe of *Mechoacan*, and hee had beene purged many times therewith, and it had succeeded very well with him, and if he shoulde take any purge, he would take that, of the which he had experience.

But

that I caused him vtterly to forsake the vse of suche like newe Medicines, of the which there was nothing written nor knowne. And did perswade with him to purge with the Medicines that we had here, of the which there was so greate experience and knowledge, in written Authors. And he did graunt to my woordes, and purged himselfe with a purgation that I gaue him, but as it was conuenient for his disease. By the which although that there did followe vnto him notable lightnesse, and profite: yet hee was not cleare of the disease in such sort, but that it was necessary to purge him another time. And when we came to the second purgation, hee would take none other but his owne Ruibarbe of *Mechoacan*, with the which he did purge so well, that he remayned whole, and without any disease. And although that his effects did like me well, neuertheless I did not remaine satisfied, vntill many other that came at the same time, and fel sicke, did purge with the sayde *Mechoacan*, and it went very well with them, because they were accustomed to purge therewith in the newe Spayne: and seeyng the good woorkes and so many thereof. I began to consider of it, and to purge many therewith, geuing credite to the good effectes that it woroughte.

The vse in all partes of the Mechoacās.

And so with these that I did make experience of here, as also with the relation, and great credite of them, that came out of the newe Spayne (insomuch that the vse thereof hath spread abroade, that it is a common thing in all the worlde, and they doe purge therewith not onely in the newe Spaine, and the Prouinces of the Peru, but also in our Spayne, all Italie, Almaine, and Flaunders) I haue sent relation thereof, well neere to all Europe, as well in Latine, as in our natiue tongue.

The greate quantity of Mechoacan that is vsed.

The vse thereof is so muche, that they bring it for chiefe Merchaundise, in great quantitie, and it is solde for greate summes of monie: Insomuch that a seller of Drugges solde me, besides that which he had solde for the Citie, he had solde

worth of the citie the last yeere, more than ten kintalles of it, which is a thousand pound weight, so that nowe they take for Ruibard of the Indias, for that it is so familiar, that there is no husband man that doeth nouse it, as a most sure medicine, and of great effects, because for that kinde of purgation, there is no neede of a Phisition, as being that, vnto which all men geue most credite, as a thing determined and approoued for good.

I haue talked with many of them that haue come from the newe Spayne, and in especially with them that haue beene in *Mechoacan*, concerning the fashion of the plant that this roote is of, and what forme and figure it hath, the which they doe bring from the Countrie, within 40. leages of the ponde *Mechoacan*, from a countrie which is called *Colima*, and they haue so little care therein, seeyng that their principall intent is vnto theyr interest and gaine, that they know no more thereof, but that the Indians in *Mechoacan* doe sell it them, the rooces beyng cyle and cleane, as hither they doe bring them, and the Spaniardes doe buy them, as a kind of Marchandise, and so send them to Spaine.

And surely in this we are woorthy of great reprehension, that seeyng that there are in the newe Spayne, so manie Hearbes, and Plantes, and other thinges Medicinable, of so much importaunce, there is not any that writeth of them, nor is it vnderstood, what vertues and formes they haue, for to accord them with ours: so that if men had a desire to search out, and experiment so many kinde of medicines, as the Indians doe sell in their Market places and Fayres, it would be a thing of great profite, and vtilitie to see and to knowe their properties, and to experiment the variable and greate effectes, which the Indians doe publishe, and manifest with great proofe amongest themselues, which they haue of them: wee of our parte without any consideration doe refuse it, and suche as doe knowe their effectes, will not giue vs

vs relation, nor knowledge what they are, nor write the efficacie and manner of them.

And goyng too searche after the Place of the Roote *Mechoacan*, a Passenger that was come from that Prouince, did aduertise me that a Fraunces Frier, that was come from that Countrie, had brought in the shippe where he came, the proper Hearbe of *Mechoacan* greene, in a great barrell, and with muche care, which hee brought from beyonde *Mechoacan*, and that hee had it in the Frierie of S. Frances of the City. And hearing thereof I did receyue greate contentment, and so I went foorthwith to the Frierie, and at the doore of Infirmerie, or house for the sicke people of this Frierie, there was a thing like too halfe a Pipe, in the which there was an hearbe very greene, which they saide was the *Mechoacan*, that the Frier had brought from the new Spayne, not with little labour. It is an hearb that groweth creeping vp by certaine little Canes, it hath a sadde greene colour, it carrieth certayne leaues, that the greatnesse of them may be of the greatnesse of a good Porenge dish, which are in compasse round, with a little point, the leafe hath his little Sienewes, it is small, well neere, without moysture, the stalke is of the colour of a cleere Tawnie. They say that it casteth foorth certayne Clusters with little Grapes, of the greatnesse of a Coriander seede which are the fruite, and doe waxe rype by the Moneth of September: it casteth out many Bowes, which doth stretche a long vppon the Earth, and if you put any thing neere to it, it goeth creeping vpon it. The Roote of the *Mechoacan* is vnsauerie, and without byting, or anie sharpenesse of tast. That which wee doe see at this present of our *Mechoacan*, is a roote which they bring from the new Spayne, from the Prouince of *Mechoacan*, made in greate and little peeces, of them cutte in peeces, of them broken with their handes. It is a white Roote, somewhat strong,

Historie of the Plant of Mechoacan.

The description of the Mechoacan.

The manner of the roote.

and mighty, it appeareth that the peeces be of a great roote, without any heart.

The elections of the Mechoacan.

The conditions, or elections that it must haue, for to be good and perfect is: that it be freshe, which may be knowne if that it be not wormeeaten, nor blacke, and that it be somewhat white: but the very white is not so good, and if it bee somewhat russet, so that it be the vttermost parte of the roote, for that the inner parte is somewhat white. In the tasting or chewing of it, it is without sauour, or any manner of byting taste.

That it be fresh.

It importeth to make his worke the better if so be that it be freshe, for that the fresher it is, the better it is, and the greater the peeces are, the better they are conserued. And it is true, that that which is brought in pouder, is not so good, for that it doeth putrifie, and lose much of the vertue, and operation. As also we doe see, if we make pouder, and keepe it, it doeth not make so good worke, as when the roote is ground, and then forthwith taken. The roote beyng old doth turne blacke, and it will be wormeeaten with holes, and become very light. It will keepe well rouled in Sere cloth. It is gathered in the moneth of October, and it neuer loseth his leafe.

The complection thereof.

The Complection thereof is hot in the first degree, and dyte in the secunde, for that it hath subtill partes, with some byndyng, whereby it seemeth that his worke beyng done, it leaueth the interiour Members strengthened, without debilitation and weakenesse, which the other Purgatiue Medicines doe leaue them in: but rather those that doe purge themselues therewith, doe remayne after they be purged, more strong and harde, then before they were purged. It hath no neede of rectification, for that wee doe not see in this roote any notable hurt, onely the Wine is vnto it a corroboration for the worke, for being taken with Wine, it maketh a better worke, then with any other Licour, for that it doth not cause vomite, and it worketh the better.

It

It is giuen at all tymes and in all Ages, it doeth his woorke without molestation, and without the accidentes that the other Medicines soluatiue are woont to procure. It is a Medicine easie to bee taken, for that it hath no euill tast. Onely it hath the sauour of that with the which it is taken, for that it is of it selfe without sauour, and so it is easie for Children, for that they may take it without feeling what it is, it is so likewyse for persons that cānot take Medicines, for it hath neyther smell nor taste. I haue purged therewith many Children, and many very olde persons, & haue giuen it to men of moze then 80. yeeres of age, and it maketh in them very sure and good woorke with no maner of alteration nor chaunge of body, and without being debilited or weakened. *Easie to take and easie to worke.* *It is giuen to children and olde people.*

This Roote doeth auoyde cholerike humors, grosse mixt, and also flegmatike humors, of what kind soeuer they be, and humors putrified and rotten, and of both colours: it doeth euacuate the Citrine water, of them that haue the Dropsie, with much easines. The princip all respect thereof is to the Liuer, making it cleane, and comforting it, and the Members neere adioyning to it, as the stomacke and the inner partes. It doeth cure all Opilations of the same partes, and all diseases rised of them: As the Dropsie, the Iaundies, and toyntly with his good woorke it rectifieth the euill complexion of the Liuer, it dissolueth windinesse, and with easinesse it expelleth it, and doeth open all the hardnesse of the Liuer, and of the Lunges, and of the stomacke. It taketh away olde griefes of the head, and mundifieth the brayne and the Sinewes, and emptieth out the humors that bee in the head, or partes thereof. In the disease called the Lamparones, which is the Kinges Euill, it maketh a good woorke: in olde griefes of the head called the Megrim, and the Falling sicknesse, and in all Distillations, or olde runninges, in paynes of the Ioynts, both particular and vniuersal, as in the Gout Arthetica, *The woorkes and effectes be meruellous of this roote.*

thetica, in paynes of the stomacke, emptying the cause, and consuming windines. Also in paynes of the Thyne & Bladder, in paynes of the stone and Colicke, of what kynde soeuer it bee, it maketh a meruellous woorke. It cureth the paynes of women, and especially the Mother, by emptying and taking away the cause, as namely those causes which come of cold humors & windinesse, and in the griefes of the hyell, as of an olde dough, & shortnes of breath, for vsing this roote oftentymes it taketh it away, and healeth it. Also in griefes of the Reynes caused of grosse humors, for it doeth emptie and expell them.

In griefes of Women.

In griefes of the Poxe.

In griefes of the Poxe it maketh a greate woorke. And it seemeth that for these griefes bur Lord did ordaine it, emptying the humors of them, which for the moste parte are colde, and especially when they be waxen olde of long tyme, it purgeth them, and doeth expel them without any paynes, by multiplying the taking thereof as many tymes as is necessarie, for that in these infirmities when they ryse, and of long continuance, one euacuation is not sufficient, but it is necessary to haue many euacuations, which may be done without daunger with this Roote: and it is not to bee maruelled at, if that with one euacuation therewith doeth not follow the health that is wished for, but that many tymes it is needful to make often repetition, to the intent to roote vp and expel the euil, and naughtie humors, that are the cause of the saide disease.

Note.

In agewes.

This roote doeth meruellously empty foorth the cause of the large Feuers, and impostumate, and all Feuers compounded, and chiefly in olde Feuers, as Tertians, Quotidians, flegmatike, and in such diseases as commonly come of opilations, vsing thereof at the tyme that is needefull, for that in the lyke large and impostumate diseases, the Phisition muste not bee content with one euacuation, but with many, digesting by little and little, and auoyding out by little and little, seeing that the auoyding out is done with such assurance

Note.

surance by this Medicine so blessed.

He that hath neede of it must haue a good hart, and with trust that it will profite him much, which hetherunto wee haue experimented, in so many, that with iust title all credit may be giuen to the good workes therof. We see with how much easines & without any accidets, it worketh the effects that we haue spoken of, & it is looked for, that euery day will bee discouered greater matters, that may bee added vnto these. *Note.*

The Rule and order that must be kept in the administration, and geuing of the Pouders, made of the roote of *Mechoacan*, was learned of the Indian Phisition that wee haue spoken of, and since it hath beene vsed in diuers and sundrie fashions. *The order that ought to be kept in taking of it.*

The first thing that is requyred of him that shal take this Pouder is, that he do prepare himself with good diet, & good order, keeping himselfe from all thinges that may offende health, and to vse these meates which are most conuenient for him, & to dispose the humor that principally bee pretendeth to anoyde out, & with some Syrope, that may haue the same respect that the humor is disposed vnto the way to be prepared where he may go out. And for this it is good that he take the counsel of a Phisition: he must vse Glisters, if the Belly be not obedient at the least the day before he shal take it, and if by chaunce he shal neede letting blood he shall doe it with the iudgement and opinion of a Phisition. The body so prepared and ready to be purged, he shal take this roote chosen as we haue said, and it must be grounde, making Pouder of it, of an indifferent finenesse, and may of it the quantitie that must bee taken, as wee shall speake of, and put it into white Wyne, which is Sacke, as much in quantitie as is necessary for to drinke, and it must be taken in the morning. Wyne is the best licour that it can bee taken withall, and so it is vsed generally in the Indias, for the Wyne as wee haue sayde, doeth corroborate and geue strength to these *It is conuenient that there be a preparatiue for him that shal take it.*

How these pouders shall be taken.

Pouders.

Powders, and because there be some that can drink no wine, in such case they may geue it in sodden water, wherein Synamon hath beene boyled, or Anis or Fenell seede, and if the pure wine doe offend them, it may be delayed with any manner of Water, but the quantitie of the Wine that shall be taken, is so little, that it cannot offende, nor molest anie person. It may be delaied with Endiue, or Langdebeefe water, and because this medicine is not geuen in sharpe Agues, but in large and temperate diseases, it doth beare the Wine better then any other syrrour.

Otherwise to geue it.

Also they geue these Powders with Conserua of Violets, and with Syrope of Violets, and it is a good practise: for with his colde and moysture, it doth temper the litle heate, and drought that the Patient hath, and let them drinke vpon it Wine watered, or some water as aforesaide.

There are made pils of it.

There is made of this Pouder Pilles formed with electuary of Roses, and surely they make a verie good worke and purge well.

In Wafer bread.

Also they doe put it in pasts of Wafer bread, or in Marchpaines, and as it hath no euill fauour, so they doe not feele it. It serueth much for children and for them that cannot take the like thinges.

Note.

The Pilles that must be made of this pouder must be very little, somewhat greater then Coriander seede, that they may dissolue the rather, and not heat, and so they worke more quickly and better.

When they shall be giuē.

They may be geuen in the morning and at night, these pouders be receiued with most prosperous successe, beeing made vp with Syrope of Roses of nine infusions, mingling the quantity that thereof shal be taken in two ounces of Syrope, and surely this mixture doeth make a vitruellous worke, for that it doth strengthen, and inforce much the worke of the pouders.

What humors the Mechoacan doth auoyde.

It auoydeth Cholerike, grosse and fleugmatike humors and

and permixt, and the fearcenes of the blood, and so it is a greate Medicine, and of marueilous woorke: It auoydeth also most strongly the Citrine water of them that haue the Dropsie, frequenting it many tymes, giuing betweene one purge and another, that which may corroborate and make strong the Liuer: in Broth it is taken many tymes, and maketh good woorke.

This Medicine or purge must bee taken in the morning early, and after it is taken, they may sleepe halfe an houre vppon it, before it doe purge, for that the sleepe doeth kaye the Vomit, and the naturall heate shal make a better woorke in the Medicine. *Whē it should be taken.*

Hee that shall take these Powders, if he do feare them, or any other Medicine purgatiue, and if he feare Vomit, may vse this one remedy, of the which I haue large experience, and is, when hee hath taken this purge or any other, let him take the Yolke of an Egge rosted hot, broken betweene his Fingers, and put into a course Linen Cloth, and so rounde let him put it into the Throate Pit, and let him holde it there, vntill that hee doe beginne to purge, for that surely, it will kaye the Vomiting and also the Fumes, that doe ryse of the purge, and this is no small content. After that hee hath somwhat slept, if hee can, at the tyme that it beginneth to woorke, let him not sleepe nor eate, nor drinke any thing, but bee in place where the ayre doe not offende him, nor with much company, for that all the intent shall bee for to purge, staying all thinges that may let the auoyding out. And he shall be aduertised, that one of the greatest excellencies that this purge hath, is, that it is in the handes of the sicke person to auoyde out what quantitie of humour hee will, the which is a thing that they of olde tyme did consider much of. And waying which was surest of purging or the letting of blood, they doe not aleage any other cause more principall, than that the letting of blood is more sure. Forasmuch as in the letting of blood wee may take *Note.*

out what quantity of blood we lust, & not in the purge, which once being taken, it is not in the handes of the Phisitio, nor the sicke person to let it to doe his woorke, whirh quality is not in this our purge of the roote of *Mechoacan*, seeing that with taking of a little Broth, or eating any maner of thing, the worcking of it ceaseth, and it worketh no more, and so it cannot exceede nor hurt the patient.

Note. Surely it is to be holden of much price, that there is foūde a kinde of purge with so much assurance, and that so mightily doeth his woorke, and is at the will of him that doth take it. After it hath done what to the patient seemeth good, and sufficient, then with a little Broth which hee eateth, it shall worke and purge no more.

After that he hath purged. After that the sicke person or Phisition perceyueth that it hath made an ende of his worcking, and hath purged that which is conuenient, then they must giue him somewhat to eate, taking at the beginning of his Dinner a Disheful of Broth, and after a little whyle let him eate of a Hen, and in the rest let him gouerne himself as one that is purged, as wel in his drinke as in his meate, as also in the keeping that hee shall haue of his person. For that day that he doeth take it, let him take heede that hee sleepe not in the day tyme nor drinke till Supper, the which Supper shall bee light and of some good meates.

What hee must doe the next day. The next daye let him take a washing Medicine, and some Conserua, and from that tyme forwarde let him keepe good order and good gouernement, in al that is conuenient for him.

And if that with once taking of these poulders, the sicke man doe not heale, nor auoyde from him that which is needful for to bee voyded, hee may take it again, as many tymes as the Phisition shall see conuenient, wherein he shall haue care after that the sicke man is purged, to comfort and to alter the principal members.

Note. And in this I can holde no precise opinion, for that there

hee

be diuers and variable diseases, and it is needful for them to haue diuers remedies, & my intent is no more then to write the vse of the Roote of *Mechoacan*, as a thing of so greate importaunce, and of a purge and remedy so excellent, as nature hath giuen vnto vs.

And if processe of tyme haue taken frō vs the true Myrre, and the true Ballamo, and other Medicines that they of old tyme had, of the which in our tyme there is no memorie, and with the tyme are lost: yet tyme it selfe in place of them hath discouered and giuen so many and so sundry thinges as wee haue spoken of, as our Occidental Indias do sende vs. In especially the *Mechoacan*, a purge most excellent and gentle, which doth his worke with such assurance, being white in colour, pleasant in sauour, and in smel easie to take, without any lothsomnes in working, and without that horriblenes, that other purges haue, and without those accidents & sayntnes that come at the tyme, that they be taken, & without that disquietnesse which it maketh when it woorketh. *A good digression.*

This Roote hath ouer and aboue that, which is sayde, other properties, and hidden workes, that wee doe not reach vnto, which with the tyme and vse of them shalbee knowen and discouered euery day.

The waight or quantitie that is giuen of the Pouder, made of the Roote of *Mechoacan*, is conformable to the obedience of the belly, of him that shall take it. Some there be that doe purge with little quantity. I knowe a Gentleman of this Realme, that with the waight of halfe a Ryall, which is iii. ℈. doth purge very wel, and there are other that haue neede of the waight of xii. ℈. and others of the waight of xviii. ℈. And in this euery one ought to measure the quātitie, as he hath his belly in obedience, more or lesse. Euen so they ought to limit the quantity conformably to the age of the Patient. For that the Childe hath neede of little, the Boye of more, and the strong man of much more, and the *The quantity that is giuen of it.*

Leane of selfe, and for this cause the Phisition must measure the quantitie as hee seeth it conuenient. Because to the Childe he shal giue the waight of iii. ℈. and to the Boy the waight of vi. ℈. and to the Man the waight of xii. ℈. which is commonly so taken, but to the Woman it is not conuenient to giue selfe then the waight of twelue pence, & in this there may be had a consideration, seeing that it is in the hande of the Phisition to take away his worke when hee doth see that it exceedeth, it is better to giue a litle too much, considering that with taking of a fewe suppings of broth, if it doe exceede, the excesse may be remedied.

This is the summe which I haue vnderstoode vnto this day of the Roote, which they bring from the Prouince of *Mechoacan*, and when I shall know more of it, I will write as the tyme and the vse therof shall giue occasion.

Of the quicke Sulphur.

Quicke Sulphur.

When I made an end of writing of these last lynes, Barnadine of Burgus the Apoticarie, a man learned and expert in his arte, did shewe me in his shop a peece of quicke *Sulphur* brought from our Indias, a thing most excellent as euer I sawe, and in our tyme the lyke hath not beene seene. It was bright lyke Glasse, of the colour of fine gold, taking a little of it, and casting it into the Fyre, it doeth cast from it a very greate smell of Brimstone lyke to greene smoke, and the peece it selfe (smelling therunto) hath no smell.

As it is.

Brought frõ Quito.

They brought it from *Quito*, which is a place in the prouince of *Peru*, from a Mine that there was founde in certayne Hilles, nere vnto the Mines of gold. And it is not in vayne that the Alcumistes doe say, that the matter of Gold, is the Quickesiluer, and the Sulphur, that is to say, the Quicke-

Note.

siluer

fluer the matter, and the Sulphur the former and maker. And so this which I saw, was like to a peece of golde most fine.

They bring from *Nicaraga*, other Sulphur, but it is russet, like to Ashes, congeled without colour or brightnesse, which is found nigh vnto the Volcan of *Nicaraga*, the which being cast into the fire doth cast from it the smell of Brimstone, but it is a peece of earth, and in nothing is like to that, of the Prouince of *Quito*, more then in the smell, neyther hath it that colour of Golde, nor that brightnesse that the other hath, which is of *Quito*. *Euill Sulphur.*

The same beyng applyed in things, that are conuenient for medicine, worketh meruellous effectes: chiefly beeyng grounde, and dissolued with wine, and applied in the night to them, that haue their face redde inflamed that bee like to Lepers, vsing it certayne nightes, after they haue beene at the stoole, it taketh the rednesse away, and healeth it marueilously, of the which I haue greate experience. It healeth the Skabbes, beyng dissolued with oyle of Roses. Taking the weight of sixe pence in an Egge, it healeth the Colike, and the Palsey. It is good for the payne of the Stone, and beyng taken, it healeth the Iaunders. *The thinges that it profiteth in.*

It is hotte and dry excessiuely, which appeareth by the friendship, that it hath with the fire, for being touched with it, it inflameth, and maketh a flame. It is the principal matter, of that Diuelishe inuention of Gunpouder, which hath beene the cause of so many euils, and hurtes. *The complexion thereof.*

¶ *Of the wood Aromatike.*

ALso the sayde *Barnardino de Burgus* shewed mee a Wood, which to my seeming, I thought too haue beene the holy wood, that I meane of Saint John *de Puerto Rico*, the which was of this manner, and

some.

Beeyng in the house of a principal Merchant of this city, making a Medicine in a Chimney, where they did burne of that wood, the smoke that came out of the wood did smell much, and gaue a very sweet sauour, of the which he maruelled much, and asked from whence they had cast thither that good smell. They of the house tolde him, that the good smel was of the wood that they did there burne, and it was that which did cast that good smell. He tooke a sticke of the Wood, and from it plucked a slip of the same, which had no smell nor sauour, more than other common wood had, then he tooke away a little of the rinde, and smelled vnto it, and tasted it, and he founde a sweete smell most excellent in it, and a Sauour no more nor lesse then of Maces, or Nutmegges, and much more sharpe, and more sweete, and of a more pleasant smell and tast, then any Cinamom that is in the world, and with more liuelinesse, and sharpnesse of tast then the Peper. I tasted it at the taking away of the rinde from the said wood, of the which he had a great peece of timber, and surely there is not any thing of so sweet smell and tast, of any thing which we haue that with so much pleasantnesse of smell, and with such liuelinesse leadeth forth a flauour as this did penitrate me, insomuche that tasting a little of it, I carried all that day the sweete smell and sauour in my mouth, beeyng meruellous, as though I had carried there a peece of Nutmegge.

The smell of the wood.

Historie.

Of this wood they saide, that a Maister of a Shippe of his, did cut a great quantitie, comming by the *Hauana*, and in a mountayne, they cut much of it, for the shippes prouision, and that which did remayne they carried to the Owners howse, & there wast it, as I haue said. Wherby I do cõsider howe many trees and plantes there be in our Indias, that haue great vertues for medicines, that in the fuell of the Chimney they spend wood, of sweet odoriferous sauour, the rynde of the which being made into pouder, there might bee

done

done very great effects with it, for comforting the heart and the stomake, and principall members, without seeking after the spicerie of *Maluca*, and the medicines of *Arabia*, and them of *Persia*. Seeing that in the fieldes untilled, and in the Mountaines and Desertes, our Indias do yeeld them vnto vs, the fault is ours that we doe not follow after them, nor seeke to doe the diligence that is conuenient, for to profite our selues in these meruellous effectes, the which I trust that Time beeing the discouerer of all thinges, and good diligence and experience withall will discouer vnto vs to our greate profite.

¶ *The end of the first parte.*

God be prayſed.

The Seconde

Part of this Booke is of the things *that are brought from our Occidentall* INDIAS, which serue for the vse of Medicine, wherein is treated of the *Tabaco*, and of the *Sassafras*, *and of the* Carlo Sancto, *and of many other* hearbes and plantes, seedes and licoures, that newly are brought from those partes, of great vertues and meruellous effectes.

Written by Doctor Monardus, Phisition of Seuill.

Catholike Roiall Maiestie.

These daies past I wrote a booke of all thinges which come frō your Occidentall Indias, serving for the vse of medicine, and surely it hath been taken in that estimation, that the things which in it are intreated of doe deserue. And seeing the profite that it hath done, and howe many haue been remedied and healed with those remedies, I did determine to proceede forwardes, & to write of the thinges, which after that the first part was written, haue come from those countries, of the which I haue vnderstood, that no lesse vtilitie and profite shal come, then of those which are past, for there shalbe discouered newe thinges & secrets, which will bring admiration, neuer to this day seene nor knowne before. And seeing that these medicinall things which we do treate of, & the Realmes and Countries from whence they come, belong vnto your maiestie, and he also that writeth of them, is your Maiesties subiect: I doe desire your Maiestie, to receiue this trauell into your protection, and that the reward may be such, as for the like workes dedicated to your Maiestie is accustomed to be geuen.

Your Maiesties Subiect

Doctor Monardes.

¶ Of the Tabaco, and of his great vertues.

THis Hearbe which commonly is called *Tabaco*, is an Hearbe of muche antiquitie, and knowen amongſt the Indians, and in eſpecially among them of the new Spayne, and after that thole Countries were gotten by our Spaniardes, beyng taught of the Indians, they did proffite themſelues with thole things, in the wounds which they receiued in their Warres, healing themſelues therewith to their great benefite.

Within theſe few yeeres there hath beene brought into Spayne of it, more to auoyde Gardeins with the fairenelle thereof, and too geue a pleaſaunt ſighte, than that it was thought to haue the meruellous medicinable vertues, which it hath, but nowe wee doe vſe it more for his vertues, than for his fairenelle. For ſurely they are ſuch which doe bring admiration.

Howe it is ſowne and how it groweth.

It is growing in many partes of the Indias, but ordinarily in moyſt and ſhadowie places, and it is needefull that the grounde where it is ſowen, bee well tilled, and that it be a fruitefull grounde, and at all times it is ſowen, in the hot Countries. But in the colde Countries it muſt bee ſowen in the Moneth of Marche, for that it may defende it ſelfe from the froſt.

The

The proper name of it amongest the Indians is *Picielt*, for the name of *Tabaco* is geuen to it by our Spaniardes, by reason of an Island that is named *Tabaco*.

The name of it.

It is an herbe that doth growe and come too bee bigge greater many times to bee greater then a Lemmon tree. It casteth foorth one steame from the roote which groweth vpright, without declining to any parte, it sendeth foorth many bowes, straight, that wel neere they bee equall with

The description of it.

The Leaues the principall steame of the tree: his Leafe is wel neere like to the Leafe of a Citron tree, they come to be very greate, and be of colour greene, the Plant is beauie, they be in the Garden as Citrons and Orenges are, for that all the yeere they are greene, and haue leaues, and if any wyther, they be thole that are lowelt. In the highelt parte of all the Plante, there doeth growe out the flower, the which is after

The flower. the manner of white *Campanillia*, and in the middeft of Carnation colour: it hath a good fhewe when it is drie, it is like

The feede. to blacke Poppie feede, and in it is fhut vp: the leed is very fmall, and of the colour of a darke Tawny.

The roote. The roote is great, conformable to the greatneffe of the Plante, deuided into many partes, and it is like to Wood in fubftaunce, the which beeyng parted, it hath the hearte within, like vnto the colour of Safron, and beeyng toafted, it hath fome bitternes with it. The Rinde commeth away eaflly, we knowe not that the roote hath any vertue at all. Of the Leaues onely we know the vertues, which wee will fpeake of, although that I beleeue that the roote hath medicinall vertues inough, the which time fhall difcouer. And fome will fay that it hath the vertue of *Ruibarbe*, but I haue not experimented it as yet, they doe keepe the leaues after they be drie in the fhadow, for the effectes that we will fpeak of, and they be made into pouder, to be vfed of them in place

The complexion. of the Leaues, for it is not in all partes. The one and the other, is to be kept a greate time, without corrupting. The complexion thereof is hot and drie in the fecond degree, it

The vertues in generall. hath vertue to heate and to diffolue, with fome bynding and comforting, it gleweth together & foldereth the freth wounds and healeth them: the filthy wounds and fores it doth cleanfe and reduce to a perfect health, as it fhall be fpoken of hereafter, and fo likewife wee will fpeake of the vertues of thefe hearbes, and of the thinges that they are good for euery one particularly.

This

This hearbe *Tabaco* hath particular vertue to heale griefes of the head, and in especially comming of colde causes, and so it cureth the headake when it commeth of a cold humor, or of a windy cause. The Leaues must be layde hotte to the griefe, and multiplying them the tyme that is needful, until the griefe be taken away. Some there be that doe annoynt them with the Oyle of Orenges, and so they performe a very good woorke. *In paynes of the head.*

In any manner of griefe that is in the body or any other part therof it helpeth, proceeding of a cold cause, & applyed thereunto, it taketh it away, not without greate admiration. *In any griefe of the body.*

In griefes of the brest it worketh a maruellous effect, & inespecially in those that doe cast out mater and rottennesse at the mouth, and in them that are short breathed, and in any other olde euilles making of the hearbe a decoction, or with Suger a Syrope, and being taken in litle quantitie, it doth expell the Watery, and rottennes of the brest maruellously, and the smoke being taken in at the mouth, doeth cause that the matter be expelled out of the brest of them that do fetch their breath shorte. *In griefes of the Brest.*

In the griefe of the stomake, caused of colde, or winde, the leaues being put very hot, it doth take it away, and dissolueth it by multiplying the vse, until it be taken away. And it is to be noted, that the leaues are to be warmed better the any other, amongst Ashes or Embers very hotte, chusting the hearbes into them, and so to warme the well, & although they be layde so with some Ashes, they make the woorke better, and of more strong effectes. *In the griefe of the stomake.* *To warme the Leaues amongst Ashes.*

In Opilations of the stomake, and of the inner partes principally, this hearbe is a greate remedy: for that it doeth dissolue, and consume them, and this same it doeth in any other maner of Opilations or hardnes, that are in the belly, the cause being of a colde humor, or of windines. *In opilations.*

They must take the hearbe greene, and stampe it, and with those stamped leaues rubbe the hardnes a good whyle, *The way how to apply it.*

and at the tyme as the hearbe is in the Morter a stamping, let there be put to it a fewe droppes of Vineger, that his worke may be made the better, and after the place is rubbed where the paine is, then lay vpon it one leafe or twoo leaues of the *Tabaco* being hotte, and so let it alone til the next day, and then doe the like againe, or in place of the leaues vse a Linen cloth wette in the hotte Ioyce. Some there bee, that after they haue rubbed it with the stāped leaues, do annoynt it with oyntments, made for the like euils, and vpon it they lay the leaues or the ioyce of the *Tabaco*. And surely with this cure they haue dissolued great and harde opilations, and very old swellings. In the griefe of the stone, of the Kidneis and Reines, this hearbe worketh great effectes, by putting the leaues into Ashes, or Embres, hotte, that they may warme wel, and then being layde vpon the griefe, multiplying the vse of it as often as it is needefull. It is necessary in the seethinges that are vsed to bee made for Glisters to put into them with the other things, the Leaues of this hearbe, for that they shal profit much: and likewise for Fomentations and Plaisters, that they shall make.

In the griefe of the stone.

To put them in Glisters.

In griefes of winds.

In griefes of windes they worke the like effect, taking away the paines that come of the windinesse, applying the leaues after the same sorte as is aboue saide.

The euill of the Mother.

In the griefe of women, which is called the euill of the Mother, laying too one leafe of this hearbe *Tabaco* very hotte, in the manner as it is sayde, it doth manifestly profite and it must bee layde vppon the Nauell. And vnder it some doe vse to put first of al, thinges of good smell vpon the Nauel, and then vpon that they lay the leafe. In that which they finde most profit, is to lay the *Tacamahaca*, or the oyle of liquid Amber, and Balsamo, and *Caranna*, or any of these vnto the Nauel, and to kepe it too it continually, that it may cleaue vnto it, and this worketh manifest profit in griefes of the Mother.

In one thing, the women that dwel in the Indias doe celebrate this hearbe, that is, in the euill breathing at ye mouth of children, when they are ouer filled with meate, and also of olde people, anoynting their bellies with lampe oyle, and laying some of those leaues, in ashes hotte to their bellies, & also to theyr shoulders, for it doeth take away ther naughty breathing, and maketh them goe to the stoole, applying it vnto the fundement at what tyme it is needfull, and if the leaues bee ashed it is the better. *For an euill breath.*

Wormes, of all kindes of them, it killeth, and expelleth them maruellously, the seething of the hearbe made into a Syrope delicately, beeing taken in very little quantitie, & the toyce thereof put on the nauel. It is needful after this be done to giue a Glister, that may auoyde them, and expell them out of the guttes. *For Wormes.*

In griefes of the Iointes comming of a colde cause it maketh a maruellous worke, the Leaues of this *Tabaco* being laid hotte vpon the griefe: the lyke doth the Ioyce layde vpon a little cloth hotte, for that it doeth dissolue the humor, & taketh away the paines therof. If it come of a hot cause it doth hurt, sauing when the humor hath beue hot, and the subtil part is dissolued, and the grosse remayneth, then it doeth profite as if the cause were colde, and it is to be vnderstood, that the leaues being layde, where as is griefe of the sayde cause, in any part of the body, it profiteth much. *In euill of the Iointes.*

In swellings or in cold Impostumes, it doth dissolue and vndoe them, washing them with the hotte Iuyce, and laying the beaten leaues, after they be stampt, or the leaues beeing whole of the sayde *Tabaco*, vpon it. *In cold swellings.*

In the Toothache, when the griefe commeth of a colde cause, or of colde Rumes, putting to it a little ball made of the leafe of the *Tabaco*, washing first the tooth with a small cloth wet in the Iuyce, it taketh away the payne, and stayeth it, that the putrifaction goe not forwarde: in hot causes *For the tothache.*

it

it doth not profite, and this remedy is so common that it healeth euery one.

For Chilblaines. This hearbe doth marueilously heale Chilblaines, rubbing them with the stamped leaues, and after putting the handes and feete in hot water, with Sale, and keping them warme: this is done with great experience in many.

In Venoms & venomous woundes. In Venom and venomous wounds our *Tabaco* hath great commendation, which hath beene knowne but a shorte tyme since, for when the wilde people of the Indias, which eate mans flesh doe shoote their Arrowes, they annoint them with an hearbe or Composition made of many poysons, with the which they shoote at all thinges that they would kill, and this Venom is so strong, and pernicious, that it killeth without remedie, and they that bee hurte dye with great paynes and accidents, and with madnes, vnelle that their be found remedie for so great an euill. A feme yeeres past they laid to their woundes *Sublimatum*, and so were remedied, and surely in those partes they haue suffered much with this vexation of poyson.

Sublimatum in venomed woundes. A little whiles past, certaine wilde people going in their Bootes to S. John De puerto Rico, to shoote at Indias, or Spaniards, if that they might find them, came to a place and killed certain Indians, & Spaniards, & did hurt many, & as by chaunce there was no *Sublimatum* at that place to heale them, they remembred to lay vpon the wounds the Ioyce of the *Tabaco*, & the leaues stamped. And God would, that laying it vpon the hurtes, the griefs, madnes, & accidents wherwith they were, were mittigated, and in such sort they were deliuered of that euill, that the strength of the Venom was taken away, and the wounds were healed, of the which there was greate admiration. Which thing being knowen to the of the Iland, they vse it also in other hurtes and woundes, which they take when they fight with the wilde people, nowe they stande in no feare of them, by reason they haue found

sounde so great a remedy, in a case so desperate.

This Hearbe hath also vertue against the hearbe called of the Crossebowe shooter, which our hunters doe vse to kil the wilde beastes withall, which hearbe is Venom most strong, and doeth kill without remedie, which the Kinges pleasure was to proove, and commaunded to make experience thereof, and they wounded a little dogge in the throate, and put foorthwith into the wound the hearbe of the Crossebowe shooter, and after a little while, they powred into the selfe same wounde that they had annoynted with the Crossebowe shooters hearbe, a good quantitie of the Juyce of *Tabaco*, and layde the stamped leaues vpon it, and they tied vp the dogge, and hee escaped, not without great admiration of al men that sawe him. Of the which, the excellent Phisition of the Chamber of his maiestie, Doctor Barnarde in the margent of this booke, that sawe it, by the commaundement of his Maiestie, wryteth these wordes: I made this experience by the commaundement of the kinges Maiesty. I wounded the dogge with a knife, & after I put the Crossebowe shooters hearbe into the wounde, and the hearbe was chosen, and the dogge was taken of the hearbe, and the *Tabaco* and his Juyce being put into the wounde, the dogge escaped and remained whole.

Against the hearbe of the Crossebow-shooter.

Historie.

Doctor Barnarde.

In the venomous Carbuncles, the *Tabaco* being applied in maner as is aforesaid doth extinguish the malice of the venom, & doth that which al the woorkes of Surgery can doe, vntil it be whole. The same effect it woorketh in bytinges of venomous beastes, for it killeth and extinguisheth the malice of the venom and healeth them.

In venomous Carbuncles.

In bitinges of venomous beastes.

In woundes newely hurt, and cuttes, strokes, pyckes, or any other maner of wounde, our *Tabaco* woorketh marvellous effectes, for that it doeth heale them and maketh them sound. The wound must be washed with wine, & procure to annoynt the sides of it, taking away that which is superfluous, & then powre into it the Juyce of this hearbe, &

In woundes newly hurte.

The manner of healing.

lay vpon it the ſtamped leaues, and being well bound it ſhal cõtinue on vntil the next day that thou ſhalt returne to dreſſe it. After the ſame faſhion the patientes ſhall keepe good order in their meate, vſing the diet neceſſary, and if it be needful of any euacuation by ſtoole, the cauſe being greate, let it be done what ſhal be conuenient. And with this order they ſhalbe healed, without any neede of any more Surgerie thē this hearbe only. Here in this Country, & in this City they know not what other to doe, hauing cut or hurt themſelues, but to runne to the *Tabaco*, as to a moſt readie remedie. It doth maruellous workes, without any need of other Surgerie, but this only hearbe. In reſtrayning the fluxe of blood of the wounds it procureth moſt maruellous workes, for that þ Iuyce and the Leaues being ſtamped, are ſufficient to reſtraine any fluxe of blood.

Note.

In olde ſores.

In olde Sores it is maruellous the woorkes and the effects that this hearbe doeth, for it healeth them wonderfully, making cleane and mundifying them of all humors that are ſuperfluous, and of the rottennes, that they haue, & hindreth vp the fleſh, reducing them to perfite health, the which is ſo common in this Citie, that euery man doeth knowe it. and I hauing miniſtred it to many people as well men as women, in great number, and being grieued of tenne, and of twentie peeres, haue healed olde rotten ſores in legges, and other partes of the body, with this remedy only to the great admiration of all men.

The order of the Cure.

The order of the Cure that is to bee wrought with this hearbe, is this following. For the olde rotten ſores although they bee cankered, let the ſicke man bee purged with the counſell of a Phiſition, and let him blood if it be needfull, and then take this hearbe and pounde it in a Porter, and wring out the Iuyce, and put it into the Sore, and then after the maner of a Plaiſter laie the ſtamped leaues vpon it, which are the Leaues that the Iuyce is taken out of, and this doe once euery day eating good Meates, and not exceeding

reeding in any disorder, for otherwyse it will not profite. And doing this, it wil make cleane the euil flesh that is rotten, and superfluous, vntil it come to the whole flesh, and it is not to be maruelled at, if the wounde bee made very greate. For the euil must bee eaten vp, vntil it come to the good, and in the same cure putting in lesse quantitie of iuyce it wil incarnate, and reduce it to parfit health, in such sort that it accomplisheth al the workes of Surgery, that all the Medicines of the worlde are able to doe, without hauing neede of any other maner of medicine.

This woorke doeth cure olde Sores, with very great admiration: and not onely in men, but in brute beastes also. As at this day in all partes of the Indias, where there are any cattel hauing woundes or gaules, and the countrie beeing hotte and moyst ouer much, doeth soone rotte them, and very quickly they come to bee cankered, and for this cause, much great cattel doe dye: To remedy this and the wormes that doe increase in the sores, they had for remedy to put into the sores, *Sublimatum*, for that in this remedy they did finde more benefite than in any other, that they had vsed. And for that the *Sublimatum* beares there so high a price, many tymes it was more woorth then the cattel that it healed. For this cause and for hauing founde in the *Tabaco* so much vertue too heale newe woundes and rotten, they did accorde and agree together to vse the *Tabaco*, in the healing of beastes, as they had done in the cure and remedy of men, powring the Iuyce of the *Tabaco* into the woundes, & washing them therwith, & laying vpon them the stamped leaues of the *Tabaco*, after that the Iuyce is taken from them. And it is of so greate efficacie and vertue, that it killeth the wormes, and maketh cleane the sore, eating away the euill fleshe, and ingendering newe vntill it be whole, as in the other thinges which wee haue spoken of. The like it doth in the gaules of the beasts of *Cariege*, the iuyce being powred in, & the beatē leaues wherout the iuyce

It cureth best the woundes that be rotten & cankered.

Sublimatum doth heale the soares of beastes that bee cankered.

commeth of the *Tabaco*, as it is ſayde: although they be cankered, it doeth make them cleane, and incarnate them, and cureth and helpeth them. And ſo the Indians doe carry it, when they iourney, for this purpoſe and effect, and it procureth the like profite, that the iuyce doeth.

Hiſtorie. I ſawe a man that had certayne olde ſores in his noſe, wherby he did caſt out from him much matter, which dayly did rotte and canker inwarde, and I cauſed him to take at his noſe the iuyce of this *Tabaco*, and ſo he did: and at the ſeconde tyme, hee caſt out from him, more then twenty little wormes, and afterwarde a fewe more, vntill that he remayned cleane of them, and vſing it ſo certayne dayes, hee was healed of the ſores, that hee had in the inner part of his noſe: and if he had taried any longer, I thinke that there had remayned nothing of his noſe, but al had bene eaten away, as it happeneth to many, which we ſee without them. And beeing wryting of this, a daughter of a Gentleman of this Citie, had many yeres a certaine kinde of dry ſkabbes, or wel neere ſcuruie in her head. I had her in cure and did vnto her many benefits, vniuerſal, and particular: and alſo Maiſters of Surgerie had done their diligence, and al did not profite. And a Gentlewoman, which had the charge of her, as ſhe heard me ſpeake one day much good of the *Tabaco*, that it did good, and profitable, for ſo many infirmities, ſhee ſent for it, and did rubbe hard the diſeaſe that the wench had, & that day ſhee was very euill, and as though ſhe had bene fooliſh: and the gentlewoman did not let in ſeing her after that ſort, to rubbe her harder, and then the wench did not feele ſo much griefe, but the dry ſkabbes began to fall, and the whyte ſcurffe of her head in ſuch ſorte, that it made cleane and healed her head, with dooing ſo certaine dayes, ſo that ſhee was healed of her ſcruuie diſeaſe very well, without knowing what ſhe did.

Hiſtorie.

One of the merueiles of this hearbe, and that which bringeth

bringeth moſt admiration, is, the manner howe the Prieſtes of the Indias did vſe it, which was in this manner: when there was emongeſt the Indians any manner of buſineſſe, of greate importaunce, in the which the chiefe Gentlemen called *Caſiques*, or any of the principall people of the roune trie, had neceſſitie to conſulte with their prieſtes, in any buſineſſe of importance: then they went and propounded their matter to their chiefe Prieſt, foorthwith in their preſence, he tooke certayne leaues of the *Tabaco*, and caſt them into the fire, and did receiue the ſmoke of them at his mouth, and at his noſe with a Cane, and in taking of it, hee fell downe vppon the ground, as a Dead man, and remayning ſo, according to the quantitie of the ſmoke that he had taken, when the hearbe had done his woorke, he did reuiue and awake, and gaue them their anſweares, according to the viſions, and illuſions which hee ſawe, whiles hee was rapte in the ſame manner, and hee did interprete to them, as to him ſeemed beſt, or as the Diuell had counſelled him, geuing them continually doubtfull anſweares, in ſuch ſoorte, that howſoeuer it fell out, they might ſay that it was the ſame, which was declared, and the anſweare that he made.

The manner how the Prieſtes of the Indians do vſe this Tabaco.

In like ſoort the reſt of the Indians for their paſtime: doe take the ſmoke of the *Tabaco*, too make themſelues drunke withall, and to ſee the viſions, and thinges that repreſent vnto them that wherein they doe delight: and other times they take it to knowe their buſineſſe, and ſucceſſe, becauſe conformable to that, which they haue ſeene beyng drunke therewith, euen ſo they iudge of their buſineſſe. And as the Deuill is a deceauer, & hath the knowledge of the vertue of hearbes, ſo he did ſhew the vertue of this Hearb, that by the meanes thereof, they might ſee their imaginations, and viſions, that he hath repreſented to them, and by that meanes deceiue them.

Hearbes which haue

Too haue hearbes that haue the like vertue, is a com-

vertue to cause dreaming of thinges.

mon thing, and in the booke of the Phisition, *Dioscorides* doeth say, that one Dramme of the roote of *Solatro*, beeyng taken in wine, which roote is very straunge, and furious, prouoketh sleepe greatly, and maketh him that taketh it, to dreame of thinges variable, and doeth represent vnto him terrible imaginations, and visions. Others doe geue delectation, and pleasure. Of the Anis seed they say, beyng eaten at the houre, when that any shall sleepe, it maketh a pleasant, and delectable dreame. The Radish doth make them greeuous and very heauie, and so likewise of many other hearbs, which would be ouer large to speake of, as of this matter, the auncient writers report.

Of the Bague which they vse in the Orientall Indias.

Diego Gratia de Guerta, in the booke that he writeth of the Spicerie and drugges of the Oriental Indias, reporteth that in those parts there is an hearbe, which is called *Bague*, which being mingled with thinges of sweete smell, there is made of it a confection of excellent smel, & tast: and when the Indians of those partes, will depriue themselues of iudgement, and see visions that geue them pleasure, then they take a certayne quantitie of this confection, and in taking of it, they remayne deprined of all iudgement, and while the vertue of their Medicine doeth indure, they receiue muche delight, and see thinges, whereby they receiue pleasure, and be glad of them. There was a mighty Emperour, being Lorde of many Realmes, sayde vnto Martine Alfonso de Sosa, who was vice Roy of the East India, that when he would see realmes, and cities, and other thinges, of the which he did receiue pleasure, that he should then take the *Bague*, made in a certayne confection, and that in doing so, he did receiue pleasure. The vse of this confection is very common, and very much vsed amongest the Indians of those parts, and they doe sel it in the publike Market, for that purpose.

The Indians of our Occidentall Indias, doe vse

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the *Tabaco* to take away wearinesse, and for to make lightsomnesse in their labour, for in their Dounces they bee so muche wearied, and they remayne so wearie, that they can scarcely stirre: & because that they may labour the next day, and returne to that foolish exercise, they receiue at the mouth and nose, the smoke of the *Tabaco*, and remayne as dead people: and being so, they be eased in such sorte, that when they be awakened out of their sleepe, they remayne without wearinesse, and may returne to their labour as much as before, and so they doe alwaies, when they haue need of it: for with that sleepe, they receiue their strength, and be much the lustier.

The Tabaco doeth take away wearines.

The blacke people that haue gone from these partes to the Indias, haue practised the same maner and vse of the *Tabaco*, that the Indians haue, for whē they see themselues weary, they take it at the nose, and mouth, and it happeneth vnto them, as vnto our Indians, lying as though they were dead three or foure houres, and after they remayne lightened, without wearinesse, for to labour agayne: and they doe this with so great pleasure, that although they be not wearie, yet they are very desirous to doe it: and the thing is come to suche effecte, that their Maisters chasten them for it, and doe burne the *Tabaco*, because they should not vse it, wherevppon they goe to the desertes, and secrete places to doe it, because they may not be permitted, to drinke themselues drunke with Wine, and therefore they are glaude to make themselues drunken with the smoke of *Tabaco*. I haue seene them doe it here, and it happeneth to them as is saide. And they say, that whē they come out of the same trance or dreame they finde themselues very lusty, and they reioyce to haue beene after the same sorte and maner, seeing that therby they doe receiue no hurte.

The Negros do vse it after the maner of the Indians.

These barbarous people do vse ꝑ like things to take away wearines, and not only this custome is vsed in our Occidētal Indias,

The orientall Indians doe vse the Opio and hew.

Indias but is also a common thing in the Orientall Indias. And also in the Portugall Indias, for this effect, they doe sell the *Opio* in their Shoppes, euen as they sell Conserua, with the which the Indians ble to ease themselues, of their labour that they take, and to bee merie, and not to feele paynes of any greate labour of the bodie, or minde that may come vnto them, and they call it there amongst themselues *Aphion*. This *Aphion* the Turkes doe vse for this effect. The Souldiers and Captaynes that goe to Warres, when they labour much after the time that they be lodged, that they may take their rest, they receiue *Aphion*, and sleepe with it, and remayne lightened of their labour. The most principall people take *Bague*, and it hath a better taste, and a better smell, for there is put to it muche Amber, and Muske and Cloues, and other spices. And surely it is a thing of admiration, to see howe these Barbarous people doe take such Medicines, and how many of them doe take them, and that they doe not kill them, but rather they take them for health and remedie, for their necessities.

Historie. I sawe an Indian of those partes, that in my presence did aske an Apothecarie for a quart of *Opio*, and I demanded of him wherefore he would haue it, and he tolde me that he took it to put away wearinesse, when he felt himselfe ouer much greeued, and afflicted with labour, and hee tooke the halfe of that which he carried, for the Apothecary gaue him more then a pinte for twelue pence, and therewith he slepte so soundly, that when he awoke from sleepe, hee founde himselfe very muche eased of his wearinesse, in suche sorte, that hee might continue his labour. I meruelled at it, and it seemed to me a thing of Mockerie, seeyng that fiue or sixe graynes, bee the most that wee can geue to a sicke Person, howe strong soeuer hee bee, which beeyng better well prepared, doeth cause many times Accidentes of Death. And many yeeres after standing in the Shoppe of

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an other Apothecary of this Citie, there came an other Indian, of the same Orientall Indias, and he asked of the Apothecarie, for some *Opio* called *Aphion*, the which Apothecarie vnderstoode him not. And I remembring my selfe of the other Indian, caused him to shewe vnto the Indian *Opio*, and in shewing it to him, he sayd that it was that which he asked for, and he bought a quarter of a Pinte of it, and I asked of the Indian, wherefore hee woulde haue it, and he tolde me the same that the other Indian did, that it was because he might labour, and ease himselfe of his wearinesse for that hee did beare burdens, and shoulde helpe to discharge a shippe: wherefore he sayde he woulde take the one halfe that he might therewith labour, and the other halfe after he had laboured, that therwith he might take ease, and rest. Then I gaue credite to the first Indian, of that he sayd vnto me, and since I haue beleeued that which I haue seene and read, in those partes to be a thing in common vse, for the like effectes. And truely it is a thing worthy of greate consideration, that fiue graines of *Opio* not kill vs, and three score doe geue them health and rest.

The Indians doe vse the *Tabaco*, for to suffer drieth, and also to suffer hunger, and to passe dayes without hauing neede to eate or drinke, when they shall trauell by any desert, or dispeopled countrie, where they shall finde neither water, nor meate. They receiue thereof little balles, which they make of the *Tabaco*. For they take the leaues of it, and chew them and as they goe chewing of them, they goe mingling with them certayne pouder, made of the shelles of Cockels burned, & they mingle it in the mouth altogether, vntil they make it like dowe, of the which they frame certayne little Balles, little greater then Pease, and lay them to drie in the shadow, and after they keepe them, and vse them in this forme following.

The Tabaco taketh away drought.

Little balles for hunger and drought.

The maner how to vse them.

When they vse to trauell by the waies, where they finde no

no water nor meate, they take a little ball of these, and put it betweene the lower lippe and the teeth, and goe chewing it all the time that they trauell, and that which they chewe, they swallowe downe, and in this sort they iourney, three or foure dayes, without hauing needs of meate, or drinke, for they feele no hunger vnto them, nor weakenesse, nor their trauell doth trouble them. I thinke that to iourney after this sort, is the cause they goe chewing continually the little balles: for they bring Fleume into the mouth, and swallowe it into the stomake, the which doeth retayne the naturall heate, which it doth consume, and so they mainteyn themselues therby, the like whereof wee see to happen in many beastes, for that a great part of the Winter, they be shut vp in their Caues, & hollowe places of the earth, and passe their time there without any meate, for that they haue to consume the naturall heate, of the fatnes, which they had gotten in the Summer. The Beare being a great and fierce beast, much time in the Winter remayneth in his Caue, and liueth without meate or drinke, with onely chewing his pawes, which perhaps he doeth for the said cause. This is the substance which I haue gathered of this hearbe, so celebrated & called *Tabaco*, for that surely it is an hearb of great estimation, for the excellent vertues that it hath, as we haue sayde.

Hereafter followeth a further additi- Fol. 42.
on of the Hearbe called Tabaco, otherwise called by the Frenchmen *Nicotiane*, Which hearbe hath done *great cures in the Realme of Fraunce and Portugall*, as heereafter at large may appeare in this treatise following.

Nicotiane. *Chap.* 76.

ICOTIANE, although it bee not long since it hath beene knowne in France, notwithstãding deserueth paime and price, and among al other medicinable hearbs, it deserueth to stand in the first rank, by reason of his singular vertues, and as it were almost to bee had in admiration, as hereafter you shall vnderstand. And for that none suche as of auncient time, or of late dayes, haue written the nature of plantes, did neuer make mention thereof, I haue therefore learned the whole historie touching the same, which I learned of a gentleman my very friend, the first authour, inuenter, and bringer of this hearb into France: wherfore I thought good to publish it in writing for their sakes, that haue so often hearde speaking of this saide hearbe, and yet neyther knew the hearbe nor the effectes thereof. *Nicotiane the chiefest amõg other medicinable hearbes.*

This Hearbe is called *Nicotianẽ*, of the name of him that gaue the firste intelligence thereof vnto this Realme, as many other plantes haue taken their names of certayne Greekes and Romaynes, who hauing beene in straunge Countries, for seruice of their common Weales, haue broughte into their countries many plants, which were before vnknowne. Some haue called this Hearbe the Queenes Hearbe, because it was firste sent vnto her, as heereafter *Nicotiane wherefore so named.* *The Queene Mothers hearbe.*

ſhalbe declared by the Gentleman, that was the firſt inuenter of it, and ſince was by her geuen to diuers for to ſowe, whereby it might bee planted in this lande. Others haue named it the great Priors hearbe, for that he cauſed it to multiply in Fraunce, more then any other, for the greate reuerence that he bare to his hearbe, for the Diuine effectes therin contayned. Many haue geuen it the name, *Petum*, which is indeede the proper name of the Hearbe, as they which haue trauelled that Countrie can tell. Notwithſtanding, it is better to name it *Nicotiane*, by the name of him that ſent it into Fraunce firſt, to the ende that hee may haue the honour thereof, according to his deſert, for that hee hath enriched our Countrie, with ſo ſingular an Hearbe. Thus much for the name, and nowe hearken further for the whole Hiſtorie.

The graund Priors hearb.

Petum.

Maiſter Nicot Ambaſſadour for the king in Portugall.

Maiſter Iohn Nicot, Counſeller to the King, being Embaſſadour for his Maieſtie in Portugall, in the yeere of our Lorde. 1559. 60. 61. went one day to ſee the Priſons of the King of Portugall: and a Gentleman beeyng the keeper of the ſaide Priſons preſented him with this hearb, as a ſtrange Plant brought from Florida. The ſame Maiſter Nicot, hauing cauſed the ſaid hearb to be ſet in his Garden, where it grewe and multiplied marueilouſly, was vppon a time aduertiſed, by one of his Pages, that a young man, of kinne to that Page made a ſaye of that hearbe bruſed both the hearbe and the Iuice together vppon an vlcer, which he had vpon his cheeke neere vnto his noſe, comming of a *Noli me tangere*, which began to take roote already at the griſtles of the Noſe, wherewith hee founde himſelfe merueilouſly eaſed. Therefore the ſayde Maiſter Nicot cauſed the ſicke young man to bee brought before him, and cauſing the ſaide hearb to be continued to the ſpace eight or ten daies, this ſaide *Noli me tangere*, was vtterly extinguiſhed and healed: and he had ſent it, while this cure was a wooryking to a certeine Phiſition of the king of Portugall one of the greateſt

Experience of the Noli me tangere.

fame to

to examine the further working and effect of the said *Nicotiane*, and sending for the same young man at the end of ten dayes, the sayde Phisition seeing the visage of the said sicke yong man, certified, that the sayde *Noli me tangere* was vterly extinguished, as in deede he neuer felt it since.

Experience for woundes.

Within a while after, one of the Cookes of the sayde Embassadour hauing almost cutte off his thombe, with a greate chopping knyfe, the Steward of the house of the sayde Gentleman ran to the sayde *Nicotiane*, and dressed him therewith fiue or sixe tymes, and so in the ende thereof hee was healed: from that tyme forward this hearbe began to bee famous throughout Lisbebron, where the court of the kyng of Portugall was at that present, and the vertue of this sayde hearbe was extolled, and the people began to name it the Ambassadours hearbe. Wherefore there came certaine dayes after a Gentleman of the Countrie, Father to one of the Pages of the Ambassadour, who was troubled with an vlcer in his Legge, hauing had the same twoo yeeres, and demaunded of the sayde Ambassadour for his hearbe, and vsing the same in such order as is before written, at the end of tenne or twelue daies hee was healed. From that tyme forth the fame of that same hearbe increased in such sort, that many came from al places to haue some of it. Among al others there was a woman that had her face couered with a Ringworme rooted, as though she had a Vlsour on her face, to whome the saide L. Embassadour caused the hearbe to be giuen, and told how she should vse it, and at the ende of eight or tenne daies, this woman was throughly healed, who came and presented her selfe to the Ambassadour, shewing him of her healing.

Lisbebron.

The Ambassadours hearbe.

Experience of an olde vlcer.

Experience for the Ringwormes.

After there came a Captaine to present his Sonne sicke of the kinges euill to the sayde L. Ambassadour, for to send him into France, vnto whome there was a saye made of the sayde hearbe, which in fewe dayes did begin to shewe

Experience for the kinges euill.

great signes of healing, and finally he was altogether healed therby of the kings euill.

The Lady of Montigue dead of a Nolime tangere in her Brest.

The L. Ambassadour seeing so great effects proceeding of this hearbe, and hauing heard say that the Lady Pontigue that was, dyed at Saint Germans, of an vlcer bread in her brest, that did turne to a *Nolme tangere*, for the which there could neuer remedy bee founde: and lykewyse that the Countesse of Ruffe, had sought for al the famous Phisitions of that Realme, for to heale her face, vnto whom they could giue no remedy, he thought it good to communicate the same into France, and did sende it to king Frauncis the seconde, and to the Queene Mother, and to many other Lords of the Court, with the maner of ministring the same, and howe to apply it vnto the said diseases, euen as he had found it by experience, and chiefly to the Lorde of Iarnac gouernour of Rogel, with whom the saide Lord Ambassadour had greate amitie for the seruice of the king. The which Lord of Iarnac told one day at the Queenes table, y he had caused the saide *Nicotiane* to be distilled, and the water to bee dronke, mingled with water of *Euphrasie*, otherwise called eyebright, to one that was short breathed, who was therwith healed.

How the Nicotiane was brought into France.

Distilled water of Nicotiane, singular good for short breaths.

This hearbe hath the stalke greate, bearded and slymie, the leafe large and long bearded slymie, it groweth in braunches halfe foote to halfe foote, and is very ful of leaues, and groweth in height foure or fiue foote. In hot countries it is nyne or tenne monethes in the yeere laden, in one selfe tyme, with leaues flowers, & Coddes full of rype graynes, which is when they are waxed blacke, and to be ripe, which is when they are yet greene. It sproutes foorth neere the roote much, and reupueth by a greate quantitie of buddes, notwithstanding the grain is the least seede in the worlde, & the rootes be like small threeds.

The figure of Nicotiane.

Ground fit for Nicotiane.

Nicotiane doth require a fat grounde finely digged, and in colde Countreys very well dounged, that is to say, a grounde,

grounde, in the which the doung must be so wel mingled and incorporated, that it be altogether turned into earth, & that there appeare no more doung.

It requireth the south Sunne, and to be planted by a wal, which may defende it against the North winde recouering the heate of the Sunne against it, being a warrant vnto the said hearbe against the tolling vp of the winde, because of the weakues and highnes thereof. *The Sunne fit for Nicotiane.*

It groweth the better being often watered, and reuiueth it selfe by reason of the water in tyme of droughts. It hateth the cold, therefore to preserue it from dying in the Winter tyme, it must either be kept in Caues made of purpose within the said gardens, or els couered with a double Matte, and a Penthouse of Reede made on the Wall ouer the hearbe, and when the South Sunne shyneth, the doze of the place must bee opened where the hearbe is on the Southside. *To water Nicotiane.* *How to keepe Nicotiane in Winter.*

For to sowe it, there must bee made a hole in the ground with your finger, as deepe as your finger can reache, then cast into that hole 40. or 50. graines of the sayde Seede together stopping againe your hole, for it is so small a Seede, that if there bee put in the hole but three or foure graynes thereof, the earth would choke them, and if the weather bee dry, the place must be watered lightly during the tyme of fiftiene dayes after the sowing thereof: it may also be sowen like vnto Lettis and other such hearbes. *The sowing of Nicotiane.*

And when the hearbe is out of the grounde, for so much as euery Grayne thereof will bring foorth his twigge, and that the little threeds of the Roote are the one within the other, you must make with a great knife a greate compasse within the earth rounde about the saide place, and lift vp the earth together with the Seede, and cast it into a payle of water, so that the earth bee separated, & that the little twigges may swimme aboue the water, then shal you take them without breaking, the one after the other, *To remoue Nicotiane.*

and

and you shal plant earthe of them again by themselues, with the selfe same earth, and shall set them three foote from the wall, leauing foure foote space from one Twigge to another, and if the earth which is neere vnto the wall, bee not so good as it ought to bee, you shall prepare and amende it, as afore sayde, helping the saide Twigges so remoued by often watering.

The tyme to sowe Nicotiane.

The tyme to sowe it is in the middes of Aprill, or at the beginning. As touching the vertues, it will heale *Noli me tangere*, al olde Sores, and cankered Vlcers, hurts, Ringwormes, greate scabbes, what euil soeuer bee in them, in stamping the leaues of the saide hearbe in a cleane Morter, and applying the hearbe and the Iuyce together vppon the griefe, and the parties must abstaine from meate, that is, salt, sower, and spyced, and from strong wyne, except it bee wel watered.

Vertues of Nicotiane.

Noli me tangere.

The leafe of this hearbe being dryed in the shadow, and hanged vp in the house, so that there come neither Sunne, winde, nor fire thereunto, and being cast on a Chafing dish of Coales to bee burned, taking the smoke thereof at your mouth through a connell or cane, your head being wel couered, causeth to auoyde at the mouth great quantitie of slimy and flegmatike water, wherby the body will bee extenuated and weakened, as though one had long fasted, whereby it is thought by some, that the dropsie not hauing taken roote, wil bee healed by this Perfume.

Woundes, Cankered vlcers.

Perfume of Nicotiane, good to make one void water at the mouth.

The Dropsie.

Moreouer the inhabitantes of Florida do nourish themselues certaine tymes, with the smoke of this Hearbe, which they receaue at the mouth through certaine coffins, such as the Grocers doe vse to put in their Spices. There be other oyntmentes prepared of the sayde hearbe, with other simples, but for a truthe this only simple hearbe, taken and applyed as afore sayde, is of greater efficacie, notwithstanding one may make therof an oyntment, which is singular, to cleanse, incarnate, and knit together al manner of

The smoke of Nicotiane serueth for to nourish.

Oyntment of Nicotiane,

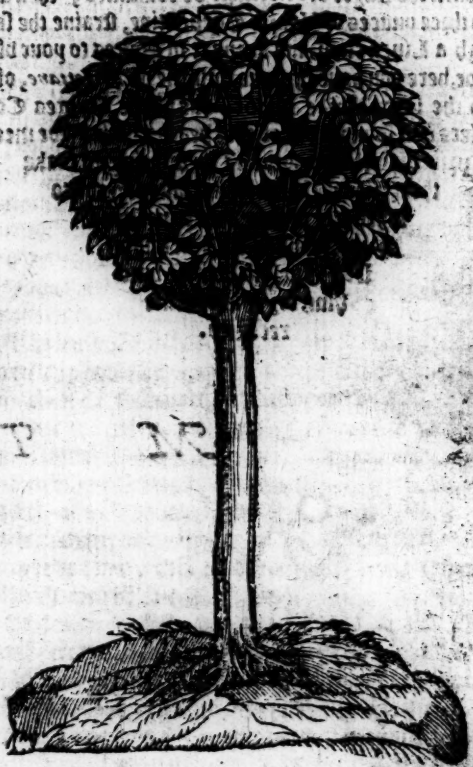
woundes,

woundes: the making of the sayde Oyntmentes is thus. Take a pounde of the freshe Leaues of the sayde Hearbe, stampe them, and mingle them with newe Waxe, Rosine, common oyle, of eche three ounces, let them boyle altogether, vntil the Iuyce of *Nicotiane* be consumed, then adde therto three ounces of Venise Turpentine, straine the same through a Liuen cloth, and keepe it in Pottes to your vse.

Loe, here you haue the true Historie of *Nicotiane*, of the which the sayde Lorde Nicot, one of the Kinges Counsellers first founder out of this hearbe, hath made mee priuie aswel by woorde as by wryting, to make thee (friendly Reader) partaker therof, to whome I require thee to yeeld as harty thankes as I acknowledge my self bounde vnto him, for this benefite receiued.

M The

The Sassafras.



¶ Of the tree which is brought from the Florida, called Sassafras.

FRom the Florida which is the sieme Land of our Occidental Indias, lying in xxv. degrees, they bring a wood and roote of a tree that groweth in those partes, of great vertues, and greate excellencies, healing therewith grieuous and variable diseases. *The Historie of the Sassafras.*

It may be three yeres past, that I had knowledge of this Tree, & a Frenchman which had bene in those partes, shewed me a peece of it, and tolde me meruels of the vertues therof, & how many and variable diseases were healed with the water, which was made of it. I gaue at that tyme no credit to him, for that in these things of Plantes, and hearbes, which are brought from other places, they say much, and knowe little, vnlesse it bee by a man that hath experience of them, with care and diligence. The tree and the partes thereof lyked mee well, and I iudged that, which nowe I do finde to be true, and haue seene by experience. He tolde me that the Frenchmen, which had beene in the Florida at that tyme, whē they came into those parts, had beene sicke the most of them, of grieuous and variable diseases, and that the Indians did shewe them this tree, and the manner how they should vse it, and so they did, and were healed of many euilles, which surely bringeth admiration, that one only remedy should worke so variable, and so meruellous effectes.

After that the Frenchmen were destroyed, our Spaniardes beganne to waxe sicke, as the Frenchemen had doone, and some which remayned of them, did shewe *Historie.*

it to our Spaniardes, and howe they had cured themselues with the water of this meruellous Tree, and the manner which they obserued in the vsing of it, shewed to them by the Indians, who vsed to cure themselues therewith, when they were sicke of any griefe.

Our Spaniards began to cure themselues with the water of this Tree, and it wrought in them great effectes, that are almost incredible: for with the naughtie meates & drinking of the rawe waters, & sleeping in the dewes, the most parte of them fell into continuall Agues, of the which many of them came into opilations, and from the opilations they began to swell, and when the euil came first, immediatly it began to take away the lust that they had to their meate, and then happened to them other accidents, and diseases, as such like Feuers are accustomed to bring: and hauing there no remedie to bee healed, they did what the Frenchemen had counsailed them, doing that which they had done, which was in this forme.

They digged vp the roote of this tree, and tooke a peece thereof, such as it seemed to them best, they cutte it small into very thinne and little peeces, and cast them into water, at discretion, as much as they sawe was needfull, little more or lesse, and they sodde it the tyme that seemed sufficient for to remaine of a good collour, and so they dranke it in the morning fasting, and in the day tyme, and at dinner, and supper, without keeping any more waight, or measure, then I haue sayde, nor more keeping, nor order then this, and by this they were healed of so many griefes, and euil diseases, that to heare of them what they suffred, and how they were healed, it bringeth admiration, & they which were whole, dranke it in place of wine, for it doeth preserue them in health: as it appeared very well by them that haue come from thence this yeere, for they came all whole and strong, and with good colours, which doeth not happen to them that come from those partes, and from

They which were whole dranke it.

other conquestes, for they come sicke and swolne, without colour, and in short space the most of them die. And these Souldiers doe trust so much in this Wood, that I beeyng one day amongest many of them, informing my selfe of the thinges of this Tree, the most parte of them tooke out of their Pockets, a good peece of this Wood, and sayde: Maister, doe you see here the Wood, that euery one of vs doeth bring to heale vs withall, if we fall sicke, as we haue beene there? and they began to prayse it so much, and to confirme the maruellous workes of it, with so many examples of them that were there, that surely I gaue great credite vnto it, and they caused me to beleeue all that thereof I had heard, and gaue mee courage to experiment it, as I haue done, and as wee shall see in the maruelles, which wee shall write of it. And nowe we come to shewe the description, and forme of this Tree.

The description of this Tree.

The Tree from whence they cut this Wood, which they newly brought from the Florida, called *Sassafras*, is a Tree that groweth to bee very greate: there be of a middle sort, and lesser sorte. The greater sorte is of the bignesse of a Pine Tree, of a meane height, and well neere to the making of it, for it is straight, & casteth out no more but one branche of Bowes, after the manner of a Palme Tree, onely in the highest part, or sendeth out bowes after the maner of a Pine Tree, made cleane, making of the Bowes which it casteth forth, a forme of roundnes. It hath a grosse rinde of a Tawny colour, & vpon that an other thin rinde, of the colour of ashes, and vpon the inner parte thereof, the Trees and bowes bee white, and neere like to Tawny. The tree and bowes are very light, the rinde beeing tasted, hath an excellent sweete smell, and it is somewhat like to the smell of Fenell, with much sweetenesse of taste, and of pleasaunt smell, insomuche that a little quantity of this Wood being in a chamber, maketh the ayre contained in it, and the rinde hath some sharp-

nesse of tast, the inner part hath little smell, the higher part that containeth the bowe hath leaues, the which be green, after the manner of a Figge tree, with three poynes, and when they are little, they be like to the leaues of a Peere tree, in onely shewing their poyntes. They be of colour a lowe Greene, and of a sweete smell, and muche more when they be drie. The Indians vse to lay them beaten or stamped vpon bruises, or when any man is beaten with drie blowes, and being dried they are vsed in Medicinable thinges. They lose not their leaues, they are alwayes greene, if any doe dry and fall, there springeth other, it is not knowen that it hath any flowre or fruite.

The rootes. The rootes of this Tree be grosse, or slender, conformably to the greatenesse of the Tree, they bee light, but not so much as the body of the Tree, and the bowes, but for the greatnesse it is notable light.

Note. The roote of this Tree is very superficiall, syzeding in the vpper face of the soyle or grounde, and so they dygge them vp easily: and this is a common thing in the Trees of the Indias, that moste of them haue their rootes of small depth, and if they carry any plantes from Spayne to plante elsewhere, if they do not set them of smal depth in the ground, they beare no fruite.

The best is the roote. The best of all the Tree is the roote, and that woorketh the best effect, the which hath the rinde cleauing very fast to the inner part, and it is of colour Tawnie, and muche more of sweete smell then all the tree, and his Braunches: the rinde tasteth of a more sweete smell, then the tree, and the water being sodden with the roote, is of greater and better effects, then of any other parte of the tree, and it is of a more sweete smell, and therefore the Spaniardes vse it, for that it woorketh better and greater effectes. It is a tree that groweth neere vnto the Sea, and in temperate places, that haue not much drouth, nor moysture. There be

Mountaines

Mountaynes growing full of them, and they caste forth a most sweet smell, so that at the beginning when they saw them first, they thought that they had beene trees of Cinamon, and in parte they were not deceiued, for that the rinde of this tree hath as sweete a smell, as the Cinamon hath, and doth imitate it in colour and sharpnesse of taste, and pleasantnesse of smell, and so the water that is made of it, is of most sweete smell and taste, as the Cinamon is, and procureth the same workes and effects as Cinamon doeth.

The Sassafras as good as the Cinamon.

The tree groweth in some partes of the Florida, and not in others, for that it is in the porte of Saint Elen, and in the Port of Saint Mathew, and not in any other partes: but when the Souldiers did waxe sicke, in places where this tree grew not, either they carried them to bee healed to the sayde places, or they sent them the trees, or their Rootes chiefly, and therewith did heale them. The best of the tree is the roote, & after them the bowes, and nexte the tree, and the best of all is the rindes. The complection and temperature of the tree and of his bowes, is hote & drie in the seconde degree, the rinde is somewhat more hot then the rest, for that it entreth into the thirde degree, of heate, and drieth, and this is manifestly seene in the water, and so they that shall neede of it, must procure to haue the rootes or bowes, which haue the rinde, for that which is without it, doth not worke so good effectes.

The complexion & temperature of the tree.

The name of this Tree, as the Indians terme it, so called *Pauame*, and the Frenche Men call it *Sassafras*. I knowe not wherefore our Spaniardes call it after the same manner, beeing taughte by the Frenche Men, although that some doe corrupte it, and call it *Sassafragia*, by the name that we haue from thence, & they of these partes doe call it *Sassafras*.

The name.

The vse of the Roote, or of the Wood of this Tree the which wee haue treated of heere, is by the way of seething,

The vse by seething.

thing, & in this ſorme the Indians did ſhew it to the French men, and they vnto vs: and as the Indians haue neither weight nor meaſure, they haue not kept in thoſe partes any order in the making of the water of this wood, for that they doe no more there than put a peece of the wood, or of the roote at their diſcretion made in peeces, into the water as they doe thinke beſt. And they ſeeth it after their maner, without conſuming more quantitie, then when they ſee that the ſeething is ſufficient: ſo that all they which haue come from thoſe partes, are very variable in their manner of ſeething, which is no ſmall confuſion to them that ſhall vſe it, and likewiſe to the Phiſition that ſhall miniſter it. That which I do herein, I wil write. I looke vpon the complection, and temperature of the ſicke perſon, that ſhall take and vſe this water, as alſo the manner and qualitie of the diſeaſe, and conformably I make the water, and geue it to the ſicke perſon, geuing to the Cholerike leſſe ſeething, and leſſe quantity of Wood, and to the Flegmatike more ſeething, and more quantitie of Wood, and to the Sanguine meanably: and ſo after this ſorte too their infirmities, according too the qualities of them, for that if it bee not done according to this order, they cannot chooſe but make many errours in the vſe of this water, and alſo it is conuenient that for the moſte parte they keepe the vſe of the diet & gouernment which is neceſſary for the diſeaſe which they pretend to cure. Let none thinke, that to take this water without order & good conſideration, as many doeth, there ſhall followe health: but vnto them rather taking it without meaſure & without order, it ſhall do vnto them much hurt: wherby it ſeemeth to me that when this water ſhalbe miniſtred, as well in the diſeaſes that it cureth, as in any other whatſoeuer they be, it is neceſſary that they goe to ſome learned Phiſition, that may diſpoſe the manner and making of the Water, and the order which they ſhall obſerue in taking of it, for that in the Winter it ſhoulde bee

Variety of ſeething.

How the author doth order it.

taken

taken otherwise than in the Sommer. And otherwise it must be geuen to the leane person, than to the strong, and in an other manner it must bee taken of the Cholerike, than of the fleugmatike, & one order is required in the cold region, & an other order in the hot. Wherby it appeareth, that it is conuenient to keep order, measure, & forme in the taking of it, for that there goeth no lesse with it then health & life, cõsidering that we set it haue no price in the world, & not to let it alone to the iudgement of him that knoweth it not.

Historie.

It happened to a gentlewoman, vnto whom for certaine indispositions of the Mother, proceeding of greate colde that she had taken, I counselled her that she should take this water of the wood of *Sassafras*. And I gaue her the order that shee should vse, in making and taking of it, which was almuch as was conuenient for her disease, and seeming for her. But she tooke muche of the wood, more then I willed her, & seething the water more then I commaunded her, she thought that she should heale the sooner. And as shee tooke it certayne dayes with this strength, she was burdened in such sort with a very great Ague, that not onely it stood her vpon to leaue the water, but it was needefull to let her blood fiue times, and put her life in aduenture, & so procured infamy to the remedie. After she was whole, and had preuayled, she returned & tooke the water with the order that I had first tolde her, and she healed very well of her disease. It is time nowe that wee come to the vertues of this wood so excellent, whereof let vs speak particularly of euery one of them, as we haue knowne, and experimented them.

The vertues thereof.

In generall our Spaniardes in those partes of the Florida, where they haue beene and now are, doe vse this aforesaide water sodden at their discretion, for all manner of diseases, without making exception of any. And keeping sicke of any manner of euill which commeth vnto them, sharpe, or long, hot, or colde, greeuous or otherwise, they cure them all by one maner of fashion, & they heale all with one maner of

water, without making any difference, and the best is that al be healed therewith, & in this they repose so much trust, that they feare not the euils which are present, nor haue any care of them that be to come, & so they vse it for an vniuersal remedie, in all manner of diseases.

It healeth opilations.

In one of the thinges that they haue founde moste profite in this water, was in Opilations, in the interiour partes, of the which they came to bee swolne, and to bee full of the Dropsie the moste parte of them. For of the long and large heates which they had taken, they came well neere generally to haue these diseases. And with this water both the swelling and the opilation went away, and therewith they came to be made whole of the Quotidian Agues, which the moste parte of them had. For in goyng thither the moste parte of them fell sicke, of these long and importunate Feuers, in the which I haue experience by this Water, beyng taken as it ought too bee, for it worketh maruellous effectes, and haue healed many therewith. For the principall effect that it hath, is to comfort the Liuer, and to dissolue Opilations, and to comfort the stomake, which are the two principall thinges, that are moste conuenient for the Phisition to doe, that the sick may be healed of the like diseases. For in these euils it is not to be feared that the humors be corrupted. And if the principal members be hurt, one of the things that these medicines which are brought from our Indias do principally, when the water of any of them is taken, is to comfort the Liuer, and to amende it, that it may ingender good humors, for if this be not done, the cure is in vaine. And so our *Sassafras* hath a maruellous propertie, to comfort the Liuer, and to dissolue the Opilations, in such sort that it doth ingender alowable blood.

It comforteth the Liuer and the stomake, and doth dispilate.

Historie.

I healed a young man which had an opilation of certayne Tertians. And thereof he was all swolne, in such sort that he was well neere full of Dropsie And with purging him

him many times with Pilles of *Ruibarbe*, and by taking of *Dialaca* amongest the said Purgations, and drinking the water of this *Sassafras*, cõtinually without drinking of any other thing, he came to be healed very well, and was cleere of his swellings, and opilations. And he did not let to drinke it vntill he remayned perfectly whole.

The manner of curing with this water made of the *Sassafras*, for the Tertian Agewes & long Feuers, I will shewe you, and what hath passed in this peere, that I wrote this. There haue beene many people diseased with the tertiane Agewes, so importunately, that no manner of medicine was sufficient to take them away, and to roote them out, insomuch that we let many alone, with onely good order, and good gouernment, without helping them any more. They were opilated, and had euill colour of the face, and some of them were swolne.

And at that time it was, when the Captayne generall Peter Mellendis came from the Florida, and brought him in common, this wood of the *Sassafras*, and when euery man did so much prayse it, many of them that had Tertians, tooke water of the *Sassafras*, keeping the order that the Souldiers gaue them, and surely I saw in that greate maruelles, for that they healed many with the vse thereof. Not onely of the tertians that so much did molest them, but also of the Opilations and euill colour that they had. And seeing this, I caused other to take it, that without counsel durst not doe it. And it did very wel with them, but it must be wel seene vnto how it shoulde bee geuen, and to whom, that the cause may carrie with it both order and measure. *Peter Mellendis.*

That which ordinarily was done, was to geue one cuppe full of the Water well sodden, in the morning with Sugar or without it, and after to drinke the water continually, that which was more simple, then the firste, and as the Phisition shall iudge to be most conuenient for him that is sicke, keeping the conditions in the takyng of *How this water must be geuen.*

this water that we shall speake of.

Digression. And surely it is a thing that geueth great contentment to heale onely with the drinking of a water, it beyng of a sweete smel, and good of sauour which is taken, and drunk without any maner of griefe, and so to doe that worke which sharpe medicines and sirupes of euill sauour and tast cannot doe. And such as did drinke wine, did water their wine with it, & they found themselues well with it.

To giue appetite to eate. In one thing it was seene greately to profite, which is in the vse of this water, in them that haue lost the lust of their meate, insomuch that it is restored to them, & the lothsomnesse taken from them, by the vse of it, so that many did amende & come to their health quickely. And the vse of this water doth cause lust to meate. The Souldiers doe cõmend it with suche admiration, that some came to leaue it, and not to drinke it, for because that it caused them to haue so great hunger, that they coulde not withstand it. And because there was no suche abundance of meates wher with they might satisfie their hunger, which the water was cause of, they would not drinke it, as not hauing sufficient for their maintenaunce, for they did all vse it for a drinke in steede of wine, and it was a great remedie for them, that by it they became whole, as appeareth by them which came from those partes whereas they doe vse it.

How a Phisition of the Hauana doth vse it. In the Hauana there is a Phisition, whom they take for a Man of good vnderstanding in these causes, who did cure many of them which came in the Fleete from the newe Spayne sicke, with onely the vse of this water, without geuing or making for them any other Medicine. And it did very well with them, for that many were healed therewith, and he gaue them to drinke as much as they would, all the day, and at Dinner and Supper, and in the morning he gaue a Cuppe full warmed, to them that coulde not goe to stoole with a little Sugar not very white, and it wrought very well with them, for their going to stoole. And to other

he gaue Medicines of this water only and Hony, & it made a good worke. I cured heere some that were in cure in the Hauana. And being ordered in this maner, they which came not wel healed thence, were heere fully healed.

In griefes of the head, and in paines thereof being very olde, which proceed of any cold cause, the taking of this water hot in the morning wel sodden, and at dinner and supper, and in the day time simple with good gouernement as well in the meate that is eaten, as in the rest of all other thinges, and doing this for many dayes, it cureth and healeth them marueilously. It is conuenient for him that shal do this, that he purge himself first, and in the time that hee must take it, that he receiue certaine Pilles of *Hiera simplex*, & he hath no need to keepe himselfe close neither in his chamber, nor in his bedde. He that shal take this, it is enough that he go wel clothed, and that he keepe himselfe from the colde and ayre, and that he vse to eate good meates. *In the head-ache.*

In griefes of the brest caused of colde humors, this water doth profite much, and openeth the waies of the brest. It consumeth moysture and fleames, it stayeth the fluxe, & the running which cometh from the head to the brest. It must be taken in the morning hot, and drunke continually simple, for besides the ordinary drinking in the morning, it must bee drunke simple for a long time. For these simple waters as they doe their worke by litle and litle, so it is needful that they be continued for a long season. It is good that there be put some suggar too is, that it may make the better worke. *In euils of the brest.*

In griefes of the Stomacke when the cause is colde or windie, after that the vniuersal euacuations bee made, taking this water in the morning strong, & as it is said simple, at other times, it taketh them away and healeth them, chiefly if there bee any olde griefe, for that I haue giuen it for this effect, to men that many yeeres did suffer most grieuous paynes in the stomacke, and with taking the water in *In griefes of the Stomacke.*

the morning hot for certaine dayes, and continuing with the simple water for a long tyme, and taking once euery weeke pilles of *Hiera simplex*, many people were healed therof very wel. And thus we haue declared howe that the vse of this water restoreth the appetite lost, and giueth lust to meate.

For the weakenes of the Stomake of them which do not digest their meate, and for them which do vomit their meate.

In the weakenes of the stomacke, and in the lacke of natural heate, where that which is eaten is not consumed, it worketh great effectes, and helpeth digestion. It consumeth windes, which are the cause of indigestion, it taketh away a stinking breath, and from them that do vomit their meate, it taketh away that euil custome, so that they eate little, and vse continually to drinke this water without wyne. And aboue al other thinges, it maketh a good breath, and a good smel at the mouth.

In the griefe of the Stone.

In the disease of the stone of the Kidneis and reines, the vse of this water hot when they haue this griefe, doth greatly profit, and much more vsing it continually simple by it self, or with wine, for that it doeth preserue that the paine come not so continually nor so grieuously. And also it maketh him that doeth vse it, to cast out much Sande, where the stones bee ingendred. And also it causeth the stones that are in the reynes to be cast out, and staieth the ingendering of them, for that it consumeth the fleames, of the which they be principally ingendered, and the windes that be many tymes the causes of the paines.

It causeth to cast out gravel & stones.

For whome the vse of this water is not conuenient.

To them which haue the burning of the Vrine, & to such as haue great burning at the tyme that they make their water, doe feele great heat, vnto such is not conuenient the vse of this water, for bicause it is hot.

Of the wood for the stone.

Al such should vse of that wood, which I haue written of in the first part of this Historie, which is excellent, for such as suffer the lyke burninges and paines. For the stones and sandes, for al such euils comming of heate, the work is merueilous that it doeth, sauing that if there bee any stone in the

Bladder

Bladder, from which place proceedeth the syke burning, for in such a case none of these waters doe take effect: but only the Surgions Raser when the Stone is greate, is that which doeth profite, as I haue seene in many. And whyle it is sayd it is a stone, it is no stone, death hath come vnto them that had it, whome if they had beene opened in time, might haue liued many yeres, as we haue seene in diuers of sixtie yeres and more who haue bin opened, and liued vntill they came to eighty yeres and more.

And I aduertise you, that this wood, which I call of the Vyne, and the stone, doeth make the water blewe, for if it doe not make the water blewe, it is not the right wood. And now they bring a wood, which maketh the water yellowe, and this is not it which doeth profite, but that which maketh the water blewe, and this hath the couetousnesse of them caused, that bring it, because they haue seene that it is wel solde in this citie, for the manifest profites that it doeth, in these grieues of the Vrine, by tempering the Reines, and the Liuer, and procuring many other benefits, & they bring of all the wood that they finde, and sell it for wood of the stone. The same hath happened in the *Mechoacan*, which when it came to be worth twentie Ducates the pounde, they laded so much from thence of it, some not being rype, other not being right, that when it is come hither, it worketh not the effect, that the good and wel seasoned was wont to doe. Wherefore it is needfull to see to that which is taken, that it bee the same, and that it bee well seasoned. That which is very whyte, is not such as the yellowe is, in myne opinion, for that which is yellowe, wee see that it maketh the better worke: it may bee that the very whyte is not of it, or hath not the perfection that the good hath. And comming to our water of *Sassafras*, it prouoketh Vrine, it maketh them to Vryne well, which haue the impediment of it, chiefly if it come by humors of colde causes.

The wood of the Vrine wil make the water blewe.

False Adechoacan.

It prouoketh Vrine.

cauſes. I did knowe a Prieſt, which came in this fleete from the Florida, who being in thoſe parts, did make water very euill, and caſt from him ſtones, ſometymes with very much griefe, and ſome of them did put him in hazard of his life, & when hee was in the Florida, as hee dranke of the water of *Saſſafras* ordinarily, as many other did in the place of wyne: hee auoided many great & ſmal ſtones, without any paines, and after that hitherunto hee hath founde himſelfe whole, and very well of this euill, by drinking the ſimple water of this wood ordinarily, and watering his wyne therewith. Many doe drinke of this water for the ſame purpoſe, and they caſt out much Sande, and doe finde themſelues cured therewith.

In thē which be lame.

In them that bee lame or creeples, and in them that are not able to goe, nor to moue themſelues, as for the moſt part that infirmitie commeth of colde humours: by taking this water hot in the morning, and procuring ſweate all that hee can, eating things of diet, and drinking the ſimple water continually, and vſing it many dayes: wee haue ſeene many healed. And it is to bee noted, that in taking of this water, there is nothing to bee obſerued, as in other waters: but when they ſhal take it hotte, if any ſweate come, to keepe it, and after this they may ryſe and goe well clothed: it is not needefull of any thing els, but of this and good order, and to eate good meates, and if they ſweate not, it maketh no greate matter, but if they ſweate not, they ſhalbe healed: I knowe a Captaine, one of them which came from the Florida: and hee certified mee that hee was ſo weake in all his body, that his Soldiours carried him vppon their ſhoulders, for that in any other manner he coulde not ſtirre, and hee was in a place where the tree of *Saſſafras* was not, and he ſent for it and toke the water, and therewith ſweate for certaine dayes, and afterward he tooke it ſimply, and hee was reſtored to his perfect health, and I did ſee him whole, and well.

In the toothache, this wood beeing broken and chewed with the tooth that is grieued, and leauing that which is chewed in the hole of the tooth, which is grieued, if it haue any hollownesse, and although that it haue none, yet it taketh away the paines meruellously, with experience done vpon many. *In the toothache.*

In the euil of the Poxe, it worketh the same effectes that the rest of the waters, of the holy wood, the *China*, and the *Sarcaparilla* doeth: taking it as these waters bee taken with sweates, putting vp more or lesse, the decoction of the water, and the quantitie of the wood, as the complexion is, and the disease of him that shall take it. For that in colde humours Flegmatike, it maketh a better worke, then in them that bee Cholerike: and so in the Poxe that bee of a long tyme, it maketh a better and greater worke, than in them that be of smal continuance: and more where there bee knobbes, and moisture of matter, & old griefes of the head, with the order as is aforesayd. And in these euils the simple water is continually taken for a great tyme, and it worketh greate effectes, chiefly in them that bee leane, which be altogether weakened & debilited, with the vse of many Medicines. *In the euil of the Poxe.* *The simple water.*

Many which haue the Gout, haue vsed, and doe vse to drinke of the Water of this tree, some of them taking it hotte, as wee haue sayde, and others simple continually by it self, and watering their wyne therewith. That which I haue seene, is that which in the olde kinde of Goutes, doeth neither good nor euil, and if it doe any good, it is to comfort the stomacke, and to dissolue windinesse, & to giue them some lust to their meate, & the rest of the benefite that it bringeth, is to them that haue bin sicke but short time, if the cause proceede of cold, vnto whome it procureth notable profite, but if the humour and cause be hot, it doth them no good, but hurteth them, inflaming and causing them to haue greater paynes. *In the which haue the gout, and the euil of the ioyntes.*

For them that haue foule handes.

In one thing I haue seene it in many people to bring notable profit, with the continual vse of this water, and it is in them which haue foule diseased handes, which cannot exercise them, as they were wont to doe. I healed a Gentleman which could not write, that when he went to write, his hande fell downe by little and little, and the penne also, after hee had begon to write not past fiue or sixe letters. And hee toke a Cuppe full of that, which was last sodden in the morning, and after he dranke it, hee continued twoo houres in his bedde, and after he rose and went about his businesse. And he did eate at his dinner good meates, and at his Supper vsed diet, and dranke the simple water of the selfe same *Sassafras*, and he was healed very well hauing spent a great somme of money on Phisitions and Medicines, which did not profite him any thing, vntil he came to be remedied in the order as is aforesaide.

The water hot maketh a man goe to the stoole.

Many did certifie mee that, which nowe I finde by experience, and learned of them that were sicke in the Havana, and could not goe to the stoole, that the Phisition which is there, did cause them to take in the morning fasting a good Cuppe full hotte of the water of the *Sassafras*, and it did soften the belly, and they went to the stoole very well, which we haue seene heere to bee true by experience. And there was a Soldiour which certified mee, and proued it,

For the going to the stoole by indigestiõ.

with others of his companie, that hauing stooles by indigestion and rawnesse of stomacke, for want of heate, it tooke them away, with taking of one good cupfull of this water euery morning fasting, and so with drinking it continually, but that which he dranke euery morning, he dranke it cold, and yet neuertheless hee was healed very well of the fixe, which he had many yeeres.

In the euil of Women. The euill of the Mother & windines.

In griefes of women the water of *Sassafras* doeth greatly profite, and in especially in that which is called the euil of the Mother: and where there is windinesse, it consumeth & dissolueth it, and also any maner of colde of the belly, and it

dissol-

dissolueth the swelling of it, curing any manner of disease which proceedeth of the Mother. And this is so experimented, and so put in vse, that many haue beene healed with this water, that neuer thought to haue recouered health. And in the withholding the Monethly course that commeth, not to women, this water maketh a meruellous worke, by prouoking and making it come in them that wholie doe lacke it, taking one Cuppe full of this water in the morning: & drinking it ordinarily at dinner, and at supper, and in the daytyme being more simple, then that in the morning, vsing good regiment, and doing other thinges which may helpe the water, that it may bee prouoked. And vnto them also to whome it doeth not come wel, it bringeth manifest profite, taking the water in forme as is aforesaide, keeping them the tyme that they take it, from such thinges as may offende them: and beeing vsed it doeth vissopilate, and make a good colour in the face, as it is seene by the experience of them that doe vse it, hauing need of it. Let them beware if they haue much heate, or bee of a hotte complexion, in such case let them moderate the quantitie of the wood, and the seething of the water, as is conuenient, and this is easie to be done, by seing howe it goeth with them at the beginning, with the vse of it, and according thereunto they may vse of all, as it seemeth to be necessarie.

In stopping the courses of Women.

Where as is much heate this water is not conuenient.

Some women doe vse of this water, for to make them with childe, and in some it hath wrought the effect as it is wel knowen. That which I can say, is that a gentlewoman, beeing many yeeres married, without hauing children, tooke this water, for that her husbande vsed it for certayne euilles of Opilations, and of an agewe that helde him, with certayne fittes of a double tertian which he had, and hee continued with the taking of it in the Morning hotte, and at Dinner simple, and at Supper, and in the day tyme, keeping a good gouernement, whereby it came to passe,

To make women with childe.

that she was with childe, and brought forth a sonne.

Note. And I understande, that one of the principall vertues that this water hath, is to dryue away the Mother for this effect, for the most parte of women that haue no children, is for the great colde that is ingendered within the Mother, which doeth hinder the cause of generation, and as the water ryseth it consumeth it, comforting the place and dissoluing the windes, that are the let of it: I am sure that it will manifestly profite, as we haue seene in them which doe not bring forth childre, for hauing too much heate and drieth, to whome permit not the vse of this water, for because it will not profite them, and if they do take it and feele hurt thereof, let them not put the fault in the water, but in their complexions, seing that it is not conuenient for them.

This water doeth make fatte. The vse of this water doeth make fatte, and this is certainly knowen, for we haue seene many leane and sicke, that haue taken it, and haue healed of their euils, and haue recouered much more flesh, & better colour, as those people that come from the Florida, do praise it very much: they they al say, that the vse of this water doeth make fat, and it happeneth so to many, and not onely it healeth them of their diseases, but also maketh the remaine with a good colour. And so it seemeth by the that come from that country, for that they come al fatte, and of a good colour, who I beleeue as they were very sick, so that they were very leane & yellow, when as they were healed of their infirmities which they had, they gathered flesh, and became of a good colour, ingendering in the Liuer good blood, by the which the members were better maintayned, than when they were sicke. And surely it is a greate thing that this water shoulde worke this effect, considering that it is hot and drye, if it were not for the causes that are aboue sayd. And I haue seene many that entered in, to take the water of the wood, leane, and with an euil colour, to come forth strong and fatte, and of a good colour,

colour, eating no other thing then Rellinges, Almondes, and Bisket.

In peſtilent and contagious diſeales, which we haue ſeen in the time of the Peſtilence paſt, there were many that deſired to drinke it, to preſerue them from that euill. And we did ſee that none of them which vſed it, were wounded of the diſeale, that then reigned. Many did vſe to carry a peece of the Roote of the Wood with them to ſmell to it continually, as to a Pomander. For with the ſmell ſo acceptable it did rectifie the infected ayre: I carried with mee a peece a great time, and to my ſeeming I found great profite in it. For with it & with the chewing of the rind of the *Cidron* nor of the *Lemmon* in the morning, and in the day time, to preſerue health it hath a great ſtrength and property. And it ſeemeth to me, that I was deliuered by the helpe of God from the fire, in the which wee that were Phiſitions went in, bleſſed be our Lord GOD that deliuered vs from ſo great euill, and gaue vs this moſt excellent tree called *Saſſafras*, which hath ſo great vertues, and worketh ſuch marueilous effectes as we haue ſpoken of, and more which Time will ſhewe vs, which is the diſcouerer of all thinges. It ſhall bee well to ſhewe the quantitie of the wood, and alſo the quantitie of water, wherein it ſhall be ſodden, & to preſcribe a rule in waight and meaſure, in effectes, and temperatures, for them that are hot, and others that are colde.

In Peſtilent and corrupt ayres.

I will tell you the order that ought to bee kept in taking the water of this excellent wood, which muſt bee made conformably to the diſeale of him that ſhall take it, and according to the quantitie and complexion of the ſicke bodie. For vnto the Cholerike Perſon the water ought to bee geuen leſſe ſodden, and with leſſe quantitie of wood, and to the flegmatike more ſodden and with more quantitie, of woode. So the diſeales ſhould be conſidered of. Vnto them that are very cold the water ought to be geuen more ſodden, and with more quantitie of Wood. And vnto them that

How this water ought to be made in generall.

be not so colde, but doe participate of some heate: the water ought to be geuen lesse sodden, & with lesse quantity of wood. The like shall be done in the hot or cold times, & in the age of the person, or the most causes making to this respect and proportion. And for the more light, I will here set downe the maner how this water ought to be vsed, the which shall serue to shew how that they may rule or fal therein, cõformably to the opinion which shall seeme good to euery one. For in these infirmities that be very cold, they must set vp the water in quillates, both in seething and also in quantity of the wood. And in the diseases that are not so colde, or that doe participate of any heate, they must set the water lower, in Quillats, seething it lesse, & putting in lesse wood, the maner and order of the preparing it is this.

The maner to make it in particular.

You shall choose the freshest wood that may be had, and that which hath a ryude. For that wood which hath not the rinde, is not good, nor taketh effect, you must procure that it be of the roote, for that is the best of the tree for these effects and cures, and for the diseases which we haue spoken of. And if in case there be no roote, then the bowes are the best that growe in the higher part of the Trees, and in case the bowes lacke, then is the tree good, & if so be that the one and the other haue the rinde of the roote, let there be taken lesse in quantity therof, & more of the bowes, & much more of the tree, which must be double to the quantitie of the roote. Nowe let vs speake of the bowes as of a thing in the middest, betweene the roote and the tree, beeyng that which continually they doe bring, of the which you shall take halfe an Ounce, and cut it as small as may be. And it must be put into three Pottelles of water in a newe Earthen pot, and there lie a steeping two howres: and after it must bee sodden at a fire of Coales, vntill the two partes bee consumed, and the one remayne. And after it is colde, let it be strayned and kepte in a glassed vessell, and vpon those small cuttinges of wood that haue beene already sodden, let there

The order how to make the strong water.

The simple water.

be

be poured other three Pottels of water, and let it seeth vntill halfe a Pottell bee consumed, and no more, after that it is colde, let it be strayned and kept in a glassed vessell. Let the first water be taken in the morning fasting, halfe a Pint hot, and then keepe your selfe warme, and procure sweate, then change your selfe into hot clothing, and wipe your selfe from the sweate. And eate of a Hen rosted, & dry fruite, and Conserua, and drinke of the second water at Dinner and Supper, and in the day time. And then rise and goe well clothed, and flie from all things which may offend you. And at night make a light Supper, and eate drie fruite and Conserua, but eate no flesh at night, and drinke of the second water. And this you may doe for as many dayes as you finde your selfe greeued: and if you finde your selfe well with the vse of this water taken in this maner, proceed forward vntill you be whole, & if not, then continue in taking of the strong water euery third day, & drink of the simple water ordinarily. After this order it may be geuen in all diseases, that we haue treated of, and it will profite. But many will not submit themselues to this labour, which truely is the best of all others, & that which is most conuenient. They may make the simple water in this forme.

Let there be taken halfe an ounce of the wood, little more or lesse, with the conditions aforesaide, and let it be made into small peeces, and seeth it in three Pottels of water, vntill halfe be sodden away, rather more then lesse. And of this water you may drinke continually, at Dinner and at Supper, and in the day time, and surely taken in this order it doeth and hath done maruellous woorkes, and moste greate Cures, in long diseases, and importunate, taking it and keeping a good gouernement in your Meate and other thinges prohibited. And howsoeuer it bee, beyng drunke so simple, it procureth great profite. They that cannot forbeare the drinking of wine, may water their wine therewith, for

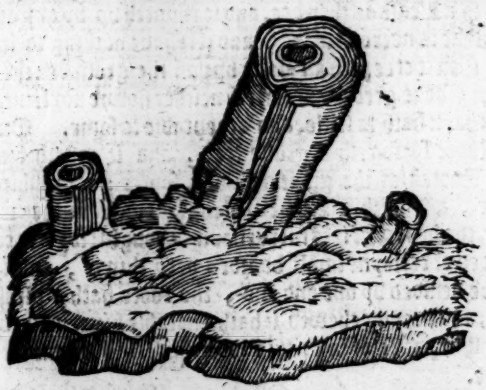
The simple water.

for it will rather make it of a better tast and sweetnesse, for this water hath a most sweete smell, and tast, and aboue all, it worketh maruellous effectes, as we haue seene and do see in diuers and sundrie diseases, in the which ordinary remedies of Phisicke doe not profit, with the greate examples which we haue hereof.

Note. And it is to be considered, that principally it doeth profite in longe and colde diseases, and where there is wyndines, & other euils, that run this course, which shalbe knowne foorthwith by him that shall haue need of it, & vse it. And one thing is to be vnderstoode, that vsing it in the order as is aforesaid, although that he which taketh it haue no neede thereof, it can doe him no hurte, but rather if it be well considered, it wil manifestly profite him in the time that he shall take it, yea, although he leaue the taking of it when he seeth that he findeth not the profite which hee desireth, nor that it hath done him any hurt or harme during the time that hee hath taken it.

Carlo

CARLO SANCTO



¶ Of the Carlo Sancto, a roote brought from the new Spaine.

They bring from the newe Spayne within this three peeres a maruellous roote & of great vertues, which is called *Carlo Sancto*, the which a father of S. Francis order discouered and published in the prouince of *Mechoacan*, beyng taught by an Indian of that countrie that was verie wise in such thinges, and a man of greate experience, in the vertues of them. In the firste parte wee haue declared that there bee many Medicinable Herbes, which haue greate secretes, and vertues. This our *Carlo Sancto* groweth in that Prouince, in places which are verie tem-

The roote of Carlo Sancto.

Wherein groweth.

temperate, which be not drie nor very moyſt. The forme and figure thereof is like to our wilde Hops of Spaine, for it carrieth a Leafe as they doe, and it runneth vp by any other thing that is neere vnto it, and if it haue nothing to leane vnto, then it creepeth all along vppon the grounde: the colour is a ſadde greene, it carrieth neither flowre nor fruit, the ſmell that it hath is little, and acceptable to ſome. Out of the Roote ſpringeth a groſſe tree, and it caſteth foorth other Rootes of the greatneſſe of a finger: it is white in colour, and hath a Rinde which falleth from the inner parte, the hearte of it is meruellouſly wrought: for it is compounded of certayne ſmall boordes very thinne, and they may be deuided by one and one, the roote hath a pleaſant ſmell, and beeyng chewed, it hath a notable bitterneſſe, with ſome ſharpneſſe of taſt: this roote hath his vertue in the Rinde.

The forme and figure.

The colour.

The ſmell.

The roote.

The heart is maruellous.

The vertue is in the rinde of the roote.

In the ſhips that be now come, there came the ſaumple of it, and now there is more knowledge of the vertues thereof then before there was. Many of them that came in this fleete from the newe Spayne, doe ſpeake much good of this roote. But he that ſpeaketh moſt of it, is a Gentleman that came from *Mechoacan*, & brought a good quantity of it with him. That as he reporteth, & alſo what we haue experimented of it, we wil ſpeake of: and alſo of the complection and temperature thereof, which is hot, & drie, in the firſt part of the ſecond degree.

The principall effect that this Roote doth profite in, is in Reumes and runninges of the head, for it cauſeth them to flowe out of the mouth, and bringeth them from the head, by chawing a little of the Rind of the Roote, a good time, but it muſt be taken in the morning faſting, & it voydeth out much fleume, & humors from ỹ head, that would go to the ſtomake, & other partes, but before this be done, it is conuenient, that the patient be purged.

In Reumes & runninges of the noſe.

It prouoketh vomit.

Some that chew it, which can eaſily vomite, doe vomite

with

with chewing of it, & it causeth them to cast out much Choler and fleume, and much more it maketh them vomit, if they take the decoction of it, for it maketh the humour to come vp, which is in the stomake with much easinesse. The roote comforteth the stomake, and also the gummes by chewing of it, and it fortifieth the teeth, and doeth preserue them from woormes, and that they rotte not, nor corrupt. It maketh a good smell in the mouth, and because it is bitter, it is conuenient after that you haue chewed it, that you wash your mouth with wine, that the bitternesse may be taken away.

It comforteth the teeth, stay, & keepe them from worme eating.

In the infirmities of women chiefly, where opilations are, and lacke of purgation, the pouder of the rynde of the Roote doeth dissolue them, and taketh them away, and maketh their purgation to come downe well with the vse thereof. It must be taken with wine, or with water, sodden with Coriander, and Cinamon, which they must drinke, whiles they doe take it: it dissolueth windes, and comforteth the stomake, whiles they vse it, they must annoynt their Bellie with the oyle of Liquide Amber, and *Dialtea* of equall partes, and first they must bee purged, and take heede that they keepe all good order, and good gouernment.

In diseases of women it prouoketh Purgation. It dissolueth windes and comforteth the stomake.

In the euills of the hearte, chiefly beeyng ioyned with the Mother, the saide pouders and the water sodden with the rynde of the Roote, doe woorke very greate effectes. They must take the pouder in the order as is afore saide: and the weight of twelue pence of the roote, cut small and sodden in one Pottell and a halfe of water, vntill halfe bee sodden away: and then they must cast into it the weight of two shillinges of the rindes of Citrons beeyng drie, and the weight of twelue pence of Cinamom made in pouder, and geue it certayne seethinges with them, and then strayne it: and they must take euery morning a small vessel of fiue Ounces of this seething with Sugar, because it is some-

In the euill of the hearte.

what bitter, or without it as you please: and it is to be noted, that before you begin to vse it, you must make the vniuersall euacuations, which shall be conuenient.

In the euill of the Poxe.

This Gentleman sayeth which brought this Roote, that it profiteth muche, in the disease of the Poxe, taking it in Pouder, or the seething of it: which I haue not experimented, for that wee haue so many remedies for this euill, that wee haue made no experience thereof: he saith that it is to be taken without keeping, more, then when they be taking the water, or pouder, and that then they keepe good order and good gouernment in their meates, and in all other thinges.

In the falling sickenesse.

In the falling sickenesse, a strong disease, and well neere incurable, they say that it hath a great propertie, and worketh greate effectes: taking the pouder of the rinde of the roote, with wine or with water, as is most conuenient for him that shall take it. I counselled one heere, who was more then fourtie yeeres of age, and had had it of long time, to take it, and hitherto he hath not felte more then to vomite with the pouder, when he taketh it, and he casteth vp much Choler, and his faintnesse is not so great as it was wont to be. It seemeth to me, that it cannot take it away. For it shoulde worke that effect in them, that doe not passe twenty and fiue yeeres, who vnto that time haue remedy. I will proue it vpon such: it woulde be no little good, that it might worke the effect that is spoken of it.

In grieses of the head.

In grieses of the Head, they vse this roote in those partes, as a great and sure remedy. I will tell what hath passed. The first time that I sawe this roote, was in the power of one which was sicke, who came from *Mexico*, and he brought it for a greate thing, saying: that he healed therewith and tooke away the paynes of the head, which he had certayne dayes, and he asked me if that he shoulde vse it. I talked of the roote, and it seemed to me as I haue sayde,

and

and I counselled him that he should dse it, as they had willed him to doe in *Mexico*, and so he did chewe it in the morning, and it tooke away the paines of the head, which a long tyme had molested him.

After this, a passenger tolde mee, which came in the Shippe, where the Gentleman was that brought a quantitie of this roote, and he chewed it wel, & did dissleume therewith, and immediatly it tooke away the payne, & he shewed me a little that remained therof, which was the same that I sawe, and since that, some haue vsed it, and it hath done very wel with them.

In the toothache, they that haue brought it into Spaine do much esteeme of it. And being in the lodging where this man was which brought the roote, the host of the house certified me, that hauing the toothache very grieuous, it tooke it away from him with chewing the rinde of the roote, on the same side where the tooth was which grieued him, dissleming therewith as much as he could. And I being one day in the Custome house curing a Genoues which was there, an other of the same Nation complained vnto mee of the toothache, and wee caused to be brought some of the said Roote, and in the presence of as many as were there, hee chewed the rinde of this roote, hauing very greate paynes, and he anoyded much Fleume, and in dissleming it began to take away the paynes, and before he went from thence hee was throughly cured. Certaine dayes past I had a grief in one tooth, so that it pained me all one Night, and parte of one day, and I gathered in a garden which I haue in my house, certaine leaues of *Tobacco*, and also the aforesaid roote, and I chewed both together, and dissleumed, and the paines went from me, and returned no more to me, being more then sixe monethes after I was payned therewith. This is the effect, that I haue obtayned of this *Carlo Sancto*, which being so little tyme knowen, is sufficient. The tyme will discouer the rest, and as wee shal vnderstande more of it, so

In the toothache.

The second parte of the things that

so wee will giue notice thereof.

Of Beades, which bee called the Beades of Sainct Elen.

The Beads of the rootes of sainct Elen.

From the Florida they bring certayne rounde Rootes which are called the Beades of Sainct Elen. And they take this name by reason that they grow in a place of that Country that is so called: they are greate large Rootes, deuided into seuerall peeces, and cuttinges, euery peece by it selfe, they remaine rounde as Beades, which being boyed in the midst, they make of them Beads for to pray vpon, which the Souldiers do hang about their necks, for a thing of great estimation. They dry them, and they are as harde as a bone, on the outwarde part they are blacke, and within white, and the Rinde is toyned in such sorte, that the harte and it is made al one, they are wrought after they bee dry, and this Roote beeing rasted, hath a sweete smel, with a good taste. And it seemeth by the taste that it is a kinde of Spyce, for it is lyke to *Galanga*, they are of the thickenesse of a mans thombe, somwhat lesse, the Plant hath a grene stalke: the Bowes doe spread by the grounde, and cast out the leaues broade and greate, and very greene. It groweth

The forme of them.

The plant.

commonly

commonly in moyſt places, the complexion thereof is hot in the ende of the ſeconde degree, and moyſt in the firſt, the vertues thereof are theſe.

The Indians vſe the hearbe beaten betweene twoo ſtones when they pretend to waſh themſelues, rubbing all their body with it: for they ſay that it knitteth their fleſh together, and comforteth them with his good ſmell. And this they doe for the moſt part euery day, for the great profit that they finde in it. *The hearbe ſtamped.*

In griefes of the Stomacke, the Indians doe vſe it, by taking the Pouder of it, and our Spaniards alſo take it, for the ſame purpoſe, receiuing it in wine, being grounde ſmal, of the which I haue ſeene notable experience in ſome. *In griefes of the ſtomacke.*

In the griefe of the Stone of the Kidneis or Reines, the Pouder of this Roote worketh a knowen effect. For that ſome haue taken this roote made into Pouder in wyne, hauing the griefe, and it hath taken it away. And I marueil not at al that his manifeſt quãtitie is ſufficient, to worke the like effectes. *In the griefe of the Stone in the kidneis or Reines.*

In griefes of the Vryne of them that cannot piſſe wel, by taking the Pouder, it doth profite, and expel it. A thing vſed of many that haue come from thoſe partes, for that they haue proued it in the lyke euilles, and here hath bin ſeene the ſame experience. And one that had a ſtone which he coulde not auoyde from him, vſed certaine dayes the pouder of this roote, and did eaſily auoyde the ſame. A Souldier brought Beades at his Necke, made of theſe rootes, and met with mee one day, and aſked mee if I knew thoſe Beades, and of what they were made, & he ſaide it was told him that they were rootes of *Gentiana*. But I declared vnto him, that the Beades were made of certayne rootes, that were in the poze of Saint Elen, & that they were not made of *Gentiana*. And then he tolde me great vertues of them, & the effectes very rare that the vſe of the had wrought which I did beleeue: for it ſeemeth well, in the roote that they haue *In griefes of the Vrine.*

greate

greate Medicinal vertues, according to their fashion, and sweete smell, and by that which I had experimented of them.

¶ Of the Guacatane.

The description of the Guacatane.

They haue brought in these Shippes an hearbe from the newe Spayne that the Indians cal *Guacatane*, and it is lyke to our wilde tyme, sauing that it hath no smel, it is a litle hearbe whitish, I know not whether it carry Flower or frupte, the hearbe I haue without the roote: the name that it hath amongst the Indians, is as aforesaid, and the same name the Spaniardes also haue geuen it. The Indians doe vse it for their infirmities, whereof we will speake, and for the same the Spaniards doe vse it likewise there in the Indias, and they also which haue brought it hither, with notable profite.

In the disease of the Piles.

In griefe of the Piles they vse it in this manner: they grinde or stampe the hearbe very small, and wash the Piles with wine, in the which there is sodden this hearbe,

and if there bee heate in them, they seeth it in water, & with that hot seething they wash them, and then they dry them softly, and cast the Powder of this hearbe vpon them, & surely the effect that it worketh is maruellous. Thus after I saw the good effects therof, I much esteemed the hearbe.

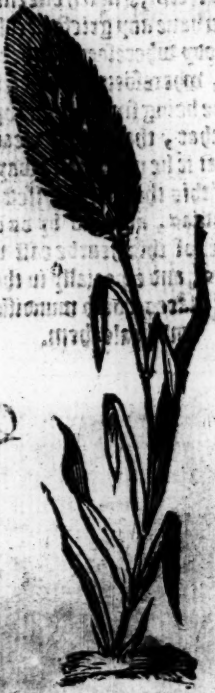
In griefes of colde and windines.

Whensoeuer you haue any griefe of colde or windines in any parte of the body whereloeuer it bee, apply Turpentine vnto all partes, whereloeuer the griefe is, and cast the pouder of this hearbe being [illegible] vppon it, and lay a Linnen cloth vpon that, that [illegible] cleaue fast as a Plaister, in such sorte, that it be [illegible] away, vntil the griefe bee gone. And of this there is manifest experience, by them of the Indias, and also by vs of Spayne.

The pouder of this hearbe cast vpon little sores, and especially in the secret places doth mundifie, and heale them.

Q Of

Of a certaine kinde of Barley.



They

They bring likewyse from the newe Spaine, a kinde of Barley, which they cal smal Barley: they giue it this name, for the likenesse which it hath vnto our Barley: for it casteth out an eare like vnto it, and in the haynes, the seede is shut, but it is different from it in qualities & vertues: for that this smal Barley, is the strongest poyson, which at this day in heat be, or plant hath beene seene, insomuch that it worketh the same effect, which *Sublimatum* doeth. And wheresoeuer it is needful to burne, or eate away dead or rotten flesh, putting the powder of this seed thertoo, it wil doe the like worke that any burning Iron shal doe. It extinguisheth and killeth any canker, howe strong soeuer it bee, it killeth and expelleth Wormes, wheresoeuer they bee, it eateth flesh which is naught and rotten, taking it from the sores, and making them cleane from such euill flesh.

It is most strong and mighty poyson.

It killeth the Canker.

It killeth wormes.

It eateth rotten flesh.

The Indians for that they had no *Sublimatum*, nor other remedies which we haue, when they should vse the lyke, they had and haue this seede most strong, and surely so it is, and they doe vse it, as a remedy most strong, and of great efficacie. This powder must bee layde too, by little and little, more or lesse, conformably to the greatnesse of the euil, applying things defensiue, which is vsed to be laid too, when as the lyke remedies are vsed.

Howe it must be ministred.

In olde sores and filthy, where it is needfull, that naughty rotten flesh bee eaten away, with taking of this Seede, and grinding it, and dissoluing it well with water of Plantan, or of Roses, weating in the cleare water that shall remayne vppon it, some small clothes, or in place of the smal clothes, lint of fine Linen cloth, weate in the water, it cleanseth the sore, eating the euil flesh in such sorte: for howe euill, olde, and filthy soeuer that the sore

In olde filthy sores where it is needful that they bee cleansed.

ther it leaueth it cleane, and being laide to the fleth, it doth soder and heale them, and after this is done, you must vse the Medicines which haue vertue to ingender fleth. And the effect of this seede is no more then to mundifie, & make cleane, and to take away the superfluitie of the wounde.

In Beastes it woorketh the same effect, and better.

The self same effect that this seede woorketh in vs, it woorketh in beastes also, which for the most part haue very euill sores, that bee cankered, and full of Wormes, the seede being laide vnto them, if the cause bee so great, that it doth requyre it of the water of it, as it is sayde, maketh the like woorke, as wee haue spoken of, and better, vsing alwayes the defensiues as is conuenient, where such Medicines bee applyed, for that it is a Medicine most strong, and it hath neede of them all.

Historie.

I will shewe you what happened to me with it. An Indian brought me this seede with many other hearbes, and going about to discouer them and being come to this seede, I tooke a graine and put it into my mouth, to proue it. He that brought it, as one which knew it well, kept back my hand, & would not suffer me to proue it: & for all that I parted with my teeth one graine, which is no greater then one grayne of hempe seede, but somewhat lesser, and beareth some likenes of it: at the tyme that it came to the point of the tongue, the seede being parted, made me a blister vpon it, which dured with me certaine dayes: I commended it to the Deuil, and then I beleeued what they had certified me of it: I began to make experience of it, and it wrought more effectually then was spoken of it. It is hot in the fourth degree, and more if there be any more degrees.

An hearbe which healeth the euill of the brest.

Also I haue an hearbe which being sodde, and the water of it taken hot, healeth the euils of the brest: I know not the name of it, but in the remembrance of them which came, it was written.

An hearbe which

And an other which enforceth to cast out the dead childe of the belly: of this the Indians haue great experience

rience for this effect, and once in these countries, it hath profited.

maketh a woman to cast from her a dead childe.

They brought me two drie hearbes, which I would haue been glad to haue seene greene: the one of these being in the field in all his force, if a man or woman doe put their handes vpon him, forthwith he falleth downe dead vpon the ground. And the other lying abroade vpon the ground, in touching it to gather it, it shutteth it self together as a Cabadge of the Countrie of *Murcia*, Thinges meruellous, and of much consideration.

Two marueilous herbes.

I haue blacke Elebore, brought from the Prouince of *Mechoacan*, like to that of Spayne, and woorking the like effect.

Blacke Elebore.

Certaine dayes past, a young man which tooke counsell of me, that came from the Prouice of *Quito*, and beeyng with me, there came vnto me a neighbour of mine, saying, that his daughter was verie sicke of the Flixe, and I had her in cure, and her disease increased with blood, requesting me that I shoulde goe to visite her. The Indian which was with me, asked me if they were stooles of blood, I said yea: and he sayd vnto me that he woulde geue her a thing, that beyng made into pouder and taken, would take them away forthwith, & that in the Prouince of *Quito*, it had been experimented many times. The Father of the sicke maiden, went with him to his house, and he gaue him certayne peeces of a fruite, which seemed to be of a greate tree: of the one parte they were very smooth, and of colour yeallowe, and of the other they were very sharpe and very redde, insomuch that they seemed of a purple colour. They were ground smal, and he gaue the pouder to the sicke womā, with the water of the hed of Roses, once that Euening, & an other time in the Morning, and immediatly the Flixe did ceasse, & from that time waxed better, wherby she came to be whole.

Historie.

And as for the man I neuer sawe him, after he gaue it to her,

although I procured it with greate diligence. I knowe not what it was, nor what he was that gaue the fruite, and in this ſorte there be many other thinges in our Occidentall Indias, which haue great vertues, and great medicinable ſecretes, which ſhall be knowen euery day more, and continually be diſcouered, that we may profit our ſelues by them.

Digreſſion.

Of all theſe thinges we haue ſeene manifeſtly the profite that they haue done, and what by them hitherto hath beene wrought. Seeing then that theſe maruellous woorks all the worlde hath proued, healing with them diſeaſes which all other Phiſicke could not heale, as it is manifeſtly ſeene, in all that do vſe thē with great vtility & profit, for the which al men are beholding to my diligence, & care. And for that as I haue written of them, in the firſt parte of this medicinall hiſtorie, which hath beene well noted in the worlde, for the things that are treated of therein, and for that you may ſee the fruite that this my labour hath brought forth, I will ſet downe here a letter which a Gentleman of the Peru ſent me wel neere two monethes ſince, by the which you ſhall ſee by reaſon of that I wrote in the firſt part, how they haue diſcouered the *Bezaar* ſtones in the Peru, which with ſuche greate eſtimation they bring from the India of Portugall, and how by the relation and order which I wrote, they came to the knowledge of them. A thing truely of greate price, and woorthy to be muche made of, ſeeing that it is a thing ſo maruellous and of ſo greate value, and are founde in our Indias, and are ſo eaſie to be had, and ſo true, that wee haue not any neede too doubte of their effectes and vertues, which is not ſo of them that they bring from the Orientall Indias. For if there come tenne that are true, there come from thence an hundreth that are falſe. Wherefore they that buy them ought to looke well vnto it, that they be not deceiued. But thoſe which are brought from our Indias, are all of one ſorte, for they differ not, but onely in greatnes or ſmalnes. The

effectes

effectes which they worke be admirable, for that their vertues are mighty against all venome and Pestilent Agewes, and venomous humors, as in the thirde parte, GOD willing, wee will treate of the maner of them. The effect of the letter was this. There came a Paket of letters rolled in a seare cloth, so well ordered that they might passe to anie part beyng neuer so farre. Which being opened, I founde a smal Chest made of a little peece of Corke, of a good thicknesse, ioyned together, which was worthy to be seene, and in the holownesse of it came the bearbes, and the seedes that the letter speaketh of, euery thing written, what it was, and in one side of the Corke, in a hollow place, there came three *Bezaar* stones, cloased with a Parchment, and Waxe, in good order. The letter was written in a very small hand, and somewhat harde to reade, and the superscription was written thus as followeth.

¶ To the right Worſhipfull, Maiſter Doctor Monardus, Phiſition in Seuill.

Ight worſhipfull & famous Doctor, it will ſeeme a newe thing to your worſhip, that I being not learned, nor of your profeſſion, doe write to you in things of your faculty, being a Souldier that haue followed the warres in theſe Countries al my life: I haue done this, becauſe I am affectioned to your worſhip, by reaſon of a booke which you haue cõpiled of the medicines which are in theſe partes, & of the vertues & benefits, that by thẽ haue byn receyued, which are ſo great that I cannot declare thẽ, as they deſerue. And by means of your booke we haue orderhow we ſhould vſe the remedies which we haue here, for before we did vſe thẽ without rule or meaſure, ſo that neyther they did work effect, nor with them the people were wel remedied, which now is to the cõtrary, & by meanes of your bookes, there hath been people remedied, that neuer thought to haue had remedy nor health. It is more then 28. yeeres vnto this day, that I haue gone wãdring by al theſe Indias, where are many things of thoſe, which your worſhip doth write of in your booke, & other things alſo which haue not byn brought thither, for bicauſe the Phiſitions that come to theſe parts, are nothing curious. They apply not their eye to the vniuerſal wealth, but to their owne particular, for they come onely to enrich thẽſelues, & for the moſt part they be ignorãt people which paſſe to thoſe Indias, they doe not eſteeme of the good which they might doe. And though that I haue no learning, I am affectioned to men of learning, & ſo I am to your

your worſhip, for that I vnderſtood of your bookes, and for the ſame that you haue in theſe partes, which is great, although I knowe you not, yet I was willing to take theſe paines, which is a contentment to me. You write in your book, geuing knowledge of the *Bezaar* ſtone, & ſet down the ſignes of the beaſts which haue thē: which being cōſidered, we haue happened vpon a kind of beaſts that liue in the moūtaines of this country, which are much like to ſheep or kiddes which your woorſhip ſpeaketh of, which are in the Indias of Portugal, which breede & haue theſe ſtones, of the which there are many in this country, in the mountaines, & colde countries. They are for the moſte of a darke red colour, they are fed with healthful herbes, wherof is greate plentie in the mountaines, where theſe beaſts do feed they be very ſwift, inſomuch that they cannot bee hunted, but with the hande Gun: they haue no hornes, and in that onely they doe differ from them of the Eaſt India, for in all the reſt they are the ſame.

How they haue found the Bezaar ſtones.

The 15. day of Iune in this yeere of 1568. I & certain gētlemen my freends went to the mountaines, to hūt, & we were a hunting fiue dayes, and we killed ſome of thoſe beaſts, which I haue ſpoken of. And as we went for this purpoſe, thinking that they were of the kind, of thē of the Eaſt India: we carried your booke with vs, & we opened one of them, the greateſt that we hunted, and oldeſt we colde finde, & we found no ſtones in his belly, nor in any other part of him, nor any other thing, wherby we beleeued that they were not the ſame kind of beaſts with thoſe of the Eaſt India. And we asked of certaine Indians that went to ſerue vs, where theſe beaſts had their ſtones, & as they are our enimies, & would not that we ſhould knowe their ſecrets, they anſwered vs that they knew nothing of theſe ſtones, vntil one boy which was amongſt them being an Indian of the age of 12. yeres, ſeeing, that we were ſo deſirous to know the ſame, ſhewed vs the ſecrete of the

cauſe, & where the beaſt had the ſtones, that we had there dead, & they were in a certaine little purſe that the Maw of the beaſt hath, which is where the hearbes that they feede on are, when they returne to chew their Cudd. And forthwith the Indians would haue killed the Boy, for the aduiſe that he had geuen vnto vs, becauſe the Indians do eſteme much of theſe ſtones, & they offer them vnto their Gods, or to their praying places where their Idols are, vnto whō they offer the thinges that are moſt precious. And ſo they do offer theſe ſtones, as a thing of great eſtimatiō, and alſo gold, ſiluer & precious ſtones, beaſts & childrē. And afterward we vnderſtood that thoſe Indians which went with vs had ſacrifized the boy, whom with our hunting we had forgotten, and they carried him away from vs by thoſe Mountaines, where we neuer more ſawe him. And it is a thing to be conſidered that in all partes of the Indias, there haue not byn found any of theſe beaſtes, vnles it were in the high hilles & moūtaines, of this realm of the Peru. For I haue gone ouer all the coūtries of Mexico, & by al the prouinces & realmes of the Peru, & Iſlands of Marenon, & by the Florida, & by many other partes of our Occidental Indias, & I neuer ſaw any of thoſe beaſts, but in theſe moūtaines of the Peru. Sir, with all diligence in the world as much as I could obtaine & know of Indians being friends concerning the ſtones which they take out of thoſe beaſtes, is, that they are maruellous good againſt all venim, and againſt all ſorts of poyſon, aſwel in meats as in any other ſort, & in the euils of the heart, & to expell and kill wormes, & in wounds poiſoned, which are made with mortal herbes, which the wild Indian people doe vſe. And the pouder of this ſtone put into theſe woūds, is a great remedy, and ſo the Indians ſay, that the ſtone is good againſt the herbe, which is the mortal herb, that they themſelues do vſe to kill one another withall, & alſo to kill vs. For they haue killed many of our Spaniards therewith, dying madde, with great accidentes, without finding

finding or knowing any remedie. It is true, that in Sublimatum some haue founde remedy, by putting it into the woūd. But if the herbe be fresh & laid newly vnto it, it profiteth little, & they die without remedy. We tooke out of the first beast which we killed, from that little purse wher-vnto he doth returne to chaw his Cudd when he lieth on the grounde, nine stones, & it seemeth that by reason the herbes which they feed vppon be of so great vertue, the ioyce of them going to that place by the order of nature, these stones are ingendred, which haue so great vertues. We opened others of thē that were dead, & in euery one of them we founde stones, more or lesse, as they were of age, and it is to be noted, that these which do fee de in the high hils be those which do ingēder the stones that haue vertue. For they which feed in the plain countries, as they eate not, nor are mainteined by the good herbes of the high hilles, so the stones that they haue, although that they receiue some vertues, yet they are not so good as of those which are fed in the moūtaines. We haue begō to vse these stones cōformably to the order which your worship doth giue in your book, ministring the quantity that you command, & for the diseases which you speake of, and we haue seene suche effectes in them, that haue made vs to maruel, and they haue healed such diseases, that it is wonderfull to be spoken. Vnto the Lady Katherin Deuera, the Sister of the Lord Presidēt, & to the Lady Mary de Ribera & to Diego de Andrada, & to Diego Dela Isla, & to Mariana wife to Maister Iohn Plutino, & to the father Ioseph Martines, & to the father Diego Farnandes, Priestes, and to many others, these stones haue brought greate profit helping them of euill diseases, which it woulde bee too long to write of. It is sufficient to say that they be stones of great vertue, and as a newe thing they take thē in pouder: all such as haue diseases which cannot bee healed by medicine, and many thereby are recouered. Wherfore GOD be praised, who hath geuen them such vertues, as

haue byn vſed ſince that hunting, that I haue ſpoken of, which were the firſt that haue bin diſcouered in the world for the vſe to heale diſeaſes: & we do truſt that with them wil be done maruellous woorkes, according as they haue begun to do thē. & all this is owing to your worſhip, ſeing that by your book we had knowledge to ſeek them, & to diſcouer them, & to take them out of theſe beaſtes, which had them ſo hidden within them, that ſurely ther is much owing to your worſhip, for diſcouering vnto vs ſo great a treaſure, as this is, which is the greateſt that hath bin foūd in theſe parts, wherby our nation is much bound to you, & likewiſe al the world, becauſe al men ſhal profit by thē, & the reſt of the ſecrets which you haue ſet down in your book, which bringeth vnto vs great profit. And in recompence of the benefit which I haue receiued, I ſend here to your woorſhip a doſen of ſtones, by the returne of Iohn Anthony Corſo, the rich Merchant, which if they come thither, your worſhip may make experience of them, in many infirmities, for you ſhal find great effectes in them. By the ſame returne alſo your worſhip may aduiſe me of them, & any thing that ſhal pleaſe you to commaund me, I wil do it, as one that is moſt affectioned to you, becauſe you are curious and learned, & for doing ſo much good to the world, in thoſe thinges which you haue written & publiſhed. Heerewithall I ſend you a ſmall Cheſt, in the which come certaine Friſoles, which you may command to be ſowen in the beginning of Marche, that the colde doe not hurte them, which ſend foorth a plant like vnto beanes, but ſomewhat leſſe, which haue certaine vaines where the ſeed is. Halfe a dozen of them eaten with ſalt, & being of the taſt of green beanes, they purge valiantly, & euacuate the water of him which hath the dropſie, without paynes. The ſelfe ſame effect it worketh if that they be dry, making thē into pouder, & taking thē with wine. & it is needful that meat be made in a redines: for if they work to much, by taking more then they ſhould be, with eating

any

any thing incontinent, the worke wil ceaſe.

Alſo I ſende you an hearbe, which groweth in theſe plaine countries, clounge to the ground like vnto graſſe, which is of great vertues for many infirmities, chiefly for them which are grieued with Reumes and Fleumes in the throate, taking them away eaſily with great benefite, and in this, & grieſes of the head & Reumes chewing it, they do diſſleume very much: they call this hearbe after my name, becauſe I vſe it for the like euils, for that an Indian did teach it me, which knew much of the vertue of hearbes. *An hearbe for the Reumes.*

Alſo I ſend your worſhip a fruite of a tree which is of great profit, & theſe trees be not founde in any countrie but in this, they are of the greatneſſe of an Oke, of thoſe in Spain: it hath many vertues, for the rinde, being made in pouder, and caſt into any ſore which is needful to bee made cleane, it maketh it cleane, & afterward cauſeth the fleſh to grow, & healeth it. And rubbing the teeth with this pouder, it maketh thē cleane very wel, & being laid vpon the gummes, if the fleſh be taken away, it doeth incarnate them, & if the teeth be looſe, it maketh thē faſt. Seething the leaues of this tree well in water, & waſhing with the water thereof any manner of ſwelling, which hath any ſore, or that is therof cankered, it taketh away the ſwelling, and impoſtume. And making ſome ſmall linen clothes weate in this ſeething, & laying them warme vpon the medicine, which is laide vpon the ſore, or vpon the pouder that is made of the rinde: it maketh the ſores to heale more quickly, cauſing that there come no humour to them. Out of the laide tree commeth a Roſine, which is of ſweete ſmel, and ſerueth to perfume in many diſeaſes of the head, & to make plaiſters for many euils, and heereof ſend it to your worſhip. Of the fruite the Indians make a certaine drinke, which is for them very healthful. Your worſhippe may commande them to bee ſowen, for I would be glad that they ſhould grow, for it *A fruite of a tree of great vertues.*

will bee a thing of much delight, for the profite that it bringeth in Phisicke, and for the noueltie of the tree, for at al tymes it hath a very good smel. I brought into this country a blacke woman, which I bought in *Xerez de la Frontera*, and there did appeare vpon her when we came hither certain olde sores in her legs, which were of long continuance, and comming to the Ilande of the *Margarita*, and beeing very sorowefull for the sores which my blacke woman had, an Indian tolde me that hee woulde heale her, and seeing that she had no other remedy, I deliuered her to the custodie of the Indian, that he might heale her for me, and immediatly he toke a fruite, which is common in that country, and al people ingeneral doe eate it, which is of the greatnes of an Orenge, & it hath a stone like vnto a Peach. This stone the India did burne, and made it into pouder, for the stone is hard, & can not be grounde, without burning of it: and he cast the pouder of it into the sores, which she had ful of much rotten flesh, and very filthy, which with the pouder were made cleane and very well, and it tooke out al the rotten flesh to the bone, and after it was cleane, with lint and a litle pouder laid too it, they began to be filled with newe flesh, vntil they were ful of flesh, and she was healed very wel. And it is to be considered, that the little kernel of the stone hath so much venom, & malice in it, that if any person or beast doe eate it, hee dieth forthwith without remedie, as though he had eaten any manner of venom corsiue, as Sublimatum, or any other Poyson.

A cure with the sweate of blood.

In the Towne of Posco where I dwelt certaine yeeres, there was an Indian, which did cure the Indians and the Spaniards of any maner of grief or disease that they had, with anointing their Iointes and the partes which did grieue them, with the iuyce of a certain hearbe, & forthwith he wrapped them in many clothes, & they did sweate at the ioynts pure blood. And also in the sick part where he did lay the iuyce, and as they went sweating he made

cleane

cleane the blood with a Linen cloth, vntil hee perceyued that they had ſweat ſufficiētly, & with this he healed many diſeaſes that were incurable. And I amable to ſay, that many did thinke that they had waxed yong againe, and were more ſtrong and yong than they were before. Hee fel ſicke, & for al that wee could do with giftes and faire words, and fierce words, and threatnings, he woulde neuer tel vs what hearbe it was, nor ſhewe it to any man in this country. There is found a kind of tree, that is of ſoft Timber, the Indians wil make no fire of it, although you kil them. For that they ſay, if any of them come neere to the fire that is made of this tree, or receiue the ſmooke of it, he remaineth impotent, for women. And they haue this ſo certain in perſuaſion, and it is ſo verified, that you ſhal not make them to come neere the fire, that is made of that tree, for any thing in the worlde, for they are ſo carnal that they wil none of this.

They heale in theſe countries any ſwellings which are in thee feete or legges, cauſed of colde humors, with an hearbe called *Centella*, which being ſtamped and laid to the ſwelling, there ariſe certaine Bliſters, by the which there commeth forth great quātitie of water & humors, vntil it leaue the Foote, or the legge dry. I haue ſeene great experience by theſe euacuations, amongeſt the Indians, for they vſe them much, & I haue ſeene ſome Spaniards vſe it, and were healed of the lyke diſeaſes. *Centella, an hearbe good for the ſwelling of the feete or legs.*

In the yere 1568. in the Prouince of *Chile*, they did cut of frō certain Indians being priſoners, the calues of their legs, to eate them, & they roſted them for that purpoſe, & that which is of more admiration, they applied vnto the place where they were cut, leaues of certain hearbes, & there came not out a drop of blood, and many did ſee it. And this was done in the Citie of S. Iames, in the preſence of the Lord *Don Garcia de Mendoſa*, which was a thing that made al men maruell at it.

There

There are to be found here very few hearbes and trees like vnto those of Spaine, for that the earth doeth not beare them: but in the newe Spaine there are more of them than in any other parte of the Indias. For when it was conquered, they found many trees and hearbes, and Plantes like vnto those of Castile, and birdes and beastes likewise. We haue heere snakes which bring admiration to such as see thē, for they be as greate as men, which are for the most parte tame, & do no hurt. Here are Spyders as great as Oranges, & very venomous. It raineth Todes as greate as those of Spaine, which the Indians doe eate rosted, for they are a people which eate al kinde of venomous beastes. There bee so many buytres, which breede in many Ilandes, that are in the sea, neere to the lande, that they eate vp the Cattel, and such numbers of them that it is wonderful, and as the keepers of them be black so they care litle for them. One thing doeth make mee maruel, that the kine which are bread in the moutaines, being brought to the plaine ground, doe al dye. I sawe a friend of mine that brought 300. Kine to be weayed, & they staid a tyme before they were wayed, and by litle & litle, in one moneth there remained not one, but al died. And that which is more to bee maruelled at, is, that they died al trembling, and consumed. Some there be that dó attribute it to the mountaines which is a countrie most cold, and it raineth euery day, and in the plaine countrie where there is no raine, but it is hotte, and as they moue from one extremitie to an other they dye, that trulie is a thing worthy of consideration, to see howe that in the space of eight Leages, little more or lesse, which are of plaine grounde from the coast to the mountaine, by a long vale of more then one thousande Leages, it neuer raineth in them, and in the mountaines it rayneth euery day.

Your worship shall vnderstande, that the eight day of

October

October in this yere, there came hither a Cosin of mine, called *Alonso Garcia*, a good Souldiour, who telleth vs that heh ath found an hearbe which is good against the venomous hearbe, which the wild people do vse. Which hearbe doeth kil without remedy, and these valiant people of the Indias doe vse it in their warres. And likewyse those that dwel from the Charcas towardes Chile, and liue like vnto wilde people, maintaining themselues only by hunting, and flesh of mankinde, who haue killed with their arrowes which are poysoned with these venemous hearbes, an infinite number of Spaniardes, which they say bee not good to eate, for that their flesh is hard, so that when they kil them, they kepe them to wax tender, three daies or foure daies. But with this hearbe that is now found, the hurt shal be much remedied, that they doe make. Howbeit our people doe not much feare them, but only the hearbe which they shoote withal, for that it maketh them to dye by madnesse, without any remedy. And now with the recouering hearbe which they haue founde, they are al gladned. They say it is an hearbe that carrieth very broade leaues, which are like to the leaues of Planten of Spaine: which being beaten & layd to the wound that is poysoned, kill the venome, and immediatly take away the accidents, which the venome of the hearbe procureth. They take it for a greate matter in that country, that they haue found such a remedy. And you shal vnderstand that the coûter hearbe was found in the same country, where the hearbe of poyson was: & I thinke it be also in other parts, but there where the hurt is done, our Lords wil was to discouer the remedy.

Against the hearbe which the Indians doe vse.

I note vnto your worship these things, to the ende by them yee may consider, howe many more hearbes, and plantes of greate vertues lyke to those, this our Indias haue, which we haue not yet attained vnto, for as the Indians are a naughty kinde of people, and our enemies, so

they wil not diſcouer one ſecrete, nor one vertue of any one hearbe, although they ſhould ſee vs dye, & although you ſhoulde plucke them in peeces: for if we doe knowe any thing concerning theſe, which I haue ſpoken of, or of others, they are knowen of the Indians, as they be accompanied with Spaniards, to whome they doe diſcouer them, and vtter al that they knowe. I wil write no more, becauſe I know not if this letter ſhall come to the hands of your worſhip, which if it doe, and that it pleaſe you to aduertiſe mee therof, I wil write vnto you more at large, and of more particularities of this countrie, and of the vertue of other hearbes, and beaſtes, and other thinges, which I know wil giue contentment to your worſhip, ſeeing that you are ſo curious to know theſe things. Our Lorde keepe you. From Lyma in the Peru the xvi. day of December, in the yeere of our Lorde. 1568. I kiſſe the handes of your worſhip.

Peter de Oſma, and of Xara, and Zeio.

The

He gentleman of the Peru, which wrote to mee this letter, although I knowe him not, seemeth that he is a man curious, & affectioned to the like thinges, and I haue him in great estimation. And for that the office of a Souldiour is to handle weapons, and to shed blood, and to do other exercises appertaining to souldiours: Hee is muth to be esteemed, that he wil enquire after & search out hearbes, & plãts, & stuffe to know their properties & vertue, wherein hee may wel bee likened to Dioscorides, who went to exercise weapons in the hostes of Antony & Cleopatra, & whersoeuer he went, did seeke these hearbes, trees, plantes, beastes and Mineralles, and many other things, of the which hee wrote those fiue bookes, which are so celebrated ouer al the world, wherby he got the glory and fame, which we see hee hath. & there hath remained more fame of him, by writing thē, then if he had gotten many Cities by his warlike acts. And therfore I esteeme much of this Gentleman, for the labour which he taketh, in learning and enquiring after these naturalthinges. And I am bounden much vnto him, for the good opinion which hee hath of mee: and also for that he hath sent me. For surely it is to be taken in very good part, and I will prouoke him by writing vnto him againe, to sende vs more thinges. And for that it is a greate thing to knowe the secretes and marueiles of nature, and of the hearbes which he hath sent mee, I wil make experience of them, and search out their vertues & operatiõ, & as for the Seedes I wil sowe thē at their tyme. The *Bezaar* stones seeme to be different from those that are brought from the Orientall Indias In their bitter showe they bee darke Tawnie, and glistering, vnderneath twoo Shirtes or Capes, they haue a whyte colour

The commẽdation of him that wrote this Letter.

and beeing tasted and vsed betweene the teeth they are pure Earth. The stone hath neither sauour nor tast, rather it doth coole then heate, and they be ordinarily as great as beanes, or bigger. For the most part there are both greate and little of them, and it seemeth wel by them that they haue medicinal vertues: many persons bring them, which are now come in this Fleete, who come to mee as though I were the first discouerer of them. They declare maruellous effects of thē, that it seemeth wonderful. I brake one and gaue it made into pouder, to a boye, of whome it was sayde that venom had bene giuen to him. I cannot tel whether any other benefites done vnto him, or that healed him, but hee was well recouered. I wil vse it in other infirmities, and what I find of their operation, and the rest of the medicines, which shalbe newly discouered, I wil shew in the thirde volume, which I wil wryte of this Medicinall historie, wherein shalbee expressed thinges maruellous, and greate secretes of Phisicke, that may giue contentation to al men, and much more to the sick, that shalbe healed with them. Of one thing yet must bee aduertised, that which is heere written, part of it we haue learned of them that haue come from those partes, and brought knowledge of them hither: and parte is attributed to theyr complexion, and qualities, what they may doe: and part wee haue experimented and in all haue this consideration, that al these things which are brought from our Indias, bee for the most parte hotte, and see that you vse them in this qualitie, in all causes wherein they shal bee needful. And it is needful that there bee some aduertisement giuen heereof, since the vse of the things doeth so import it.

Of

Of the Dragon.

Of those things which had beene brought from the newe Spayne, in the two fleetes which nowe are come, and also from the firme lande. The Bishop of Cartagena. Of the blood of Drago & the fruite thereof.

AFter I had written the discourse aforesaid, the two fleets returned, the one from the firme lande, & the other from the new Spaine: and in that which came from the firme land came ỹ Bishop of Cartagena, a man most religious, & learned, and very curious in these thinges, who sought mee foorthwith, when he was come, for that he was affectioned to the booke I made of these matters. I went to visite him, where speaking many things of herbes, and plantes, which be in his Dioces, wee came to treate of the blood of *Drago*, which is taken out very fine, and in all perfection, in that countrie, and hee saide vnto mee: I bring the fruite of the tree whereout they take the blood of *Drago*, which is a maruellous thing to see, for that it is of the likenes of a beast. I was desirous to see it, & we opened a leafe where the seede was, and the leafe being opened, there appeared a Dragon made with so muche arte, that it seemed as though it had beene a liue, having a long necke, the mouth open, the bristels standyng vp like thornes, the tayle long, and standing vpon his feete, that surely there is no man that shall see him that will not maruell to behold the figure, made with so muche arte, that it seemeth to be framed of Iuory, and that no crafts man were so perfect that could make it better. And beholding that which I saw, ther were represented to me very many opinions, & diuers iudgements of the auncient writers, as well Grecks & Latinists, as Arabies, touching the same, who vtter a thousande desperate sayinges, because they would come to the right knowledge to instruct vs, wherfore it was called the blood of *Drago*. One sort saying that it is reported that a Dragon hauing his throate cut, the blood is gathered, and confectioned with certayne thinges, and for that cause it is called the blood of *Drago*. Others say that it is the blood of an Elephant, strangled, with other thinges:

Variety of opinions amõg the auncient writers about the blood of Drago.

Others

Others, that it is a kinde of red Oker: others, that it is the iuyce of *Sideritis*, an herbe very little, and his iuyce verie greene: others that it is the iuyce of the roote of an herbe called *Dracantia*, and for that cause they call it the blood of *Drago*: this doe the auncient writers say with many other vanities more, which are large to write.

It is called the blood of Drago because of the fruite which is a Dragon.

The new writers following the same ignorance that they are woont to doe in thinges which bee doubtfull, because the property of him that is doubtfull is to say nothing a new, vnlesse it be that which is cleere and manifest, for in doubtfull and harde thinges they leaue them as they finde them & finde varied at one from another, as the ancient writers did, but the time which is the discouerer of all things hath reuealed vnto vs, and taught vs, that it is the blood of *Drago*. And the cause why it is so called, is for the fruite of the tree, which falleth from it a droppe, after the manner of blood, which is the fruite that we haue spoken of, a spoted Dragon in shape as nature would bring forth, so that it took very plainly the name of that tree. For it is a common thing, that trees beare the name of their fruites, by meanes whereof this marvellous tree receiueth his name. And keping the fruit which it carried was made so perfect a Dragon, it tooke from vs so many doubtes & confusions as we see the old writers to haue written of, & the late writers also. And from hence forewarde we shal be certified that it is the blood of *Drago*: seeing that the fruite doth geue name to the tree, & to the Gumme, & to the droppe that commeth out, which is brought moste excellent from Cartagena, and is made by incision, geuing certayne cuts in the same Tree. Which being a tree of muche greatnesse, it hath the rynde very thinne, that with any maner of thing it is opened, and likewise there is an other sorte made, but it is not so good, but after the maner as the Turpentine is made, in Castile, for that it is solde in Leaues, and the one is called the blood of *Drago*, of the droppe, and the

the other the blood of *Drago*, in bread.

The vertue of the blood of Drago.

The one, and the other, haue vertue to retayne any maner of the fluxe of the bellie, layde vppon the bellie, or geuen in glisters, or taken by the mouth. Made into pouder, it staieth the running of the head, and to the lower parts applied, in any maner of fluxe of blood, it doeth retaine and stanch it. It sodereth and gleweth woundes together, which be fresh and new made. It letteth that the teeth fall not out, and it maketh the flesh to grow on the bare gummes. It is a meruellous colour for Painters. And besides this, it hath many other vertues. I do meane to sow some of the seed, to see if it wil grow in these partes. It is thought that the blood of *Drago* is temperate, with little heate.

It is temperate.

Gumme to purge them which haue the Goute.

There was a gumme geuen vnto me, which they bring from the firme lande of the *Peru*, wherewith they purge them, which haue the Goute in those partes, they put of it as much as a Nut into distilled water, and let it stande all the night in steepe, and in the morning they strayne and wring it, and take that water, which must be the quantity of two Dunces: and the patient must remayne without meate: till the middest of the day, and therewith they purge the humour, which causeth the Goute. I saw a Gentleman who came in this last Fleete, vse it, which hee brought for remedie of this euill, who was full of the Goute, and with vsing this euacuation, he findeth himselfe well, and the Goute doeth not come to him, as it was woont to doe, for that it came to him very cruelly, and often: and he gaue mee as muche as a small Nutte, and would geue me no more, and I gaue it in the order aforesaide, to one which had the Goute, and hee had three stooles with it. I know not how it will proue, it were needfull to haue more quantitie, for to proceede forewarde, in more experience thereof: but it will bee brought hither by others, as they haue done many other thinges. It hath a good tast in the

taking

taking, for that it hath neither smel nor sauour, it maketh his worke without paynes. It is not in my opinion, in the first degree. I know not what manner of ching the Tree is, whereout they take it, for hee which brought it, knoweth not so much himselfe.

Of the Armadilio.

This beasts portraiture I tooke out of an other naturally made, which was in the Counting house of *Gonsalo de Molina*, a Gentleman of this Citie, in the which there is greate quantitie of Bookes of diuers Authours, and the fashion and fourme of many kindes of Beastes, and Birdes, and other curious thinges, brought from the Orientall Indias, as also from the Occidentall, and from other partes of the worlde. And great variety of roynes and stones of antiquity, and differences of armes, which with greate curiositie, and with a noble minde, he hath caused to be brought thither.

The history of the Armadillo a beast.

They bring also from the firme lande a bone, which is of the tayle of a strange beast, which is all couered ouer with small shelles, cuen vnto the feete, like as a Horse is couered with armour: whereby he is called the *Armadillo*, that is to say, a Beast armed. He is of the greatnesse of a young Pigge, and in the snoute he is like vnto him, he hath a great and long tayle like to a Lizarde. He abideth or dwelleth in the Earth, as a Mole doeth, and they say that hee is maynteyned thereby, for abroade out of the earth, they see him not eate any thing.

He hath his vertue in the bone of the tayle.

He hath his vertue onely in the Bone of his tayle, which beyng made small into pouder, and taking so muche thereof, as the hedde of a greate Pinne, made in little Balles, putting it into the eare, hauing griefe therein, it taketh it away maruellously, and also if there be any noyse or sounding in the head, with any deafnesse: it worketh a greate effect in many persons that haue pled it, & they haue byn healed therewith. And the Lorde Bishop certified me, that he had seen it proued many times, with great admiration, so that it is a thing to be maruelled at, as hauing vertues in a place so hidden. There be of these beasts, in the India of Portugal, they be called armed beastes, for that they are, as I haue saide, armed with scales and shelles.

It taketh away the disease of deafenes, and the noyse which is in the head.

Stones of the Caymanes.

There are brought from the Countries of *Nombre de Dios*, and *Cartagena*, and from other partes of the firme lande, certayne stones, which be pure Pimple stones, of a brooke or Riuer, which are founde in greate quantitie in the Mawes of *Caimanes*, that are called *Lagartos*, which are a kinde of Beastes very greate, which inhabiteth the lande, and the Sea, from whence they goe to the land, and take out their younglings, as the *Tortugas* of the Sea doth: they are furious Beastes with a great number of teeth, and with so greate a Mouth, that they smallowe downe a whole Indian. They abyde ordinarily in little Brookes of greate Riuers, and some of them in the Sea, and the

entrie thereof. They are of a marueilous greatnesse. There be some of them which are in length two and thirty foot: they kil them with fish hooks, for with a handgunne it is very difficulte, because of the hard skin which they haue: they lie alwayes with their mouthes open. There is founde in their mawes, when that they kill them, the quantitie of a great basket full of smooth stones, and it is not knowen to what ende they eate them, whether it be to haue their mawe or stomake occupied, or for ballest as a ship hath. The Indians keepe these stones, and the Spaniards also, for such as haue Quarterne Agewes: for putting two stones of them upon the two tiples of the head, the Quarterne Agew is taken away, or the beate is notably lightened, and of this they haue experience in those partes: and in the ship where one came, who gaue me two of them, that learned I he put them to a boy, being a little page of a ship, who had the Quarterne Agew, and it was taken away therby, exceeding forward he lightened himselfe three or foure fits after, that the stones were laid to him. I also haue experimented it, & haue applied it twice to a little Girle, that hath a Quarterne ague, and it seemeth that shee feeleth not so much beate, when she hath them laid vnto her, but they haue not taken away the Quartern, although I haue applied them vnto her twice. I knowe not how it will proue hereafter.

Tiburones haue stones in their heades.

In all the Seas of the Indias, or in the most of them, there bee certayne Fishes very greate, which are called *Tiburones*, or Dogge Fishes: which are very strong, and rauening. they fight with the Zeales in the Sea, and are fierce in their mouthes, and aspectes. These they take with greate fishe hookes, and bring them to the land, or boyse them into the shippe, and cut them in peeces. In the heades of them, which are very greate, there are founde certayne stones, of a white colour, verie greate three or foure of them, or more: and some of them of more

waight then two pound: hollowe in some partes, and very white: they are al somwhat heaue. Of these stones they haue in the Indias great experience: geuing them made into pouder, vnto those that suffer the griefe of the stone in the Kydneies, and to them that cannot pisse, and to them that cannot cast out the stone of the Reines, and of the Bladder, beeyng of such greatnesse that it may not passe out. This is a thing amongst the Indians very common, and well knowne: and likewise amongest the Spaniardes, which dwell in those partes and they which come hither auerre it plainly, and affirme it to be so. I haue tasted it, and it seemeth a thing vnsauorie, but I haue not proued it, nor applied hitherto, in time it shal be done, & we will geue some reason thereof.

For the grief of the stone in the Kidneies.

They bring also from the newe Kingdome and from the prouince of Cartagena, a certayne Turpentine, very cleare, & of sweet smel, much better then that they call *de Veta*, which they bring from Venice: it hath all the vertues that the good Turpentine hath, & it worketh the selfesame effectes, & better, and with greater efficacie and readinesse.

Turpentine of Cartagena.

Better then ours.

Here hath beene vsed of it in woundes, and it is a thing marueilous to see the good worke which it doeth, especially in woundes of ioyntes and Sinewes, & of Legges, wherein I haue seene great worke done with it. And it doth mundifie being mingled with other thinges, all kind of olde soares, & it is an excellent thing, washed, & prepared, for the faces of Ladies which haue neede of it.

Maruellous for woundes.

Moreouer they bring from the selfesame parts *Caranna*, of Cartagena, purified so cleare that it is like to Cristal, and surely it is better, & it is applied vnto much better effect then that which heere vnto hath come, and maketh better worke, and is of a more sweet smel, and more excellent in operation.

Caranna of Cartagena.

Of the Flower of Mechoacan.

Many persons of them which came now in this last Fleate from the firme land, brought very good *Mechoacan*, better then that of the new Spaine, gathered in the Coast of Nicaraga, and in Quito: yea, since the *Mechoacan* was discouered, in the new Spaine, they haue founde the selfsame hearbe and roote in those partes which I doe speake of. And they vse it to purge, and it doth maruellous works, and they vse it in those countries and in al the firme land, as they did vse that which was brought from the newe Spaine, with maruellous successe.

Mechoacan of the firme Lande.

From the Cape of Saint Elen, which is in the same coast, they bring another kind of *Mechoacan*, but it is very strong, and beeing taken it causeth great accidentes of vomites and faintnesse, with many stooles, and for this cause they cal it *Esoamonea*, & no man vseth it, because it bringeth

Furious Mechoacan.

the accidents aforesaid. It carieth a leafe lyke the *Mechoacan* it self, although somwhat lesse, and mingleth it self running vp by whatsoeuer it cõmeth vnto. And it carrieth a lesser root with some sharpnes of tast, wherby it is manifestly seene how much disputation doeth serue to the purpose, for the place where it groweth. Wherby it is prooued that this roote may worke more or lesse.

And I beleeue that the first *Mechoacan* that came into these partes, was gathered in a good place, and that which they now bring, they gather it in other places more moyst, which take away from it the vertue and worke. They sow it now in the Coast of the firme lande in their Gardeines and Orchardes: they make conserua of the roote, in many manner of wayes, for the taste is sweete, and it may be eaten for daintinesse. And as the roote is without taste, so it taketh suger very wel, in what maner of sorte soeuer it bee confited or wrought.

Conserua of Mechoacan.

The description of Mechoacan.

They do bring hither the fruite and the flower, as whole as it is in the plant, and the leaues & bowes. The flower is like to the flower of Orenge trees, of fiue leaues, somewhat greater, they be in colour tawnie, they cast forth in the midst a blister, of the greatnesse of a Nut, with a litle bayne, small and somewhat white in colour, which is deuided into twoo twoo partes, by an other litle baine, very thinne, and in euery part it hath twoo graines, lyke to Pease, very litle, and when they be dry, they be blacke. There is not in the tast of them any sauour, and beeing sowen in a soft moyst grounde they grow very wel. And it is an hearbe worthy to be seene, for that it runneth vp, ioyning to any maner of thing that it leaneth vnto. It beareth the leafe al the yere long, the rest of the working and the maner of the taking of the roote we haue spoken of in the first part, where you may see it, whosoeuer will vse it. There is made of it Conserua, as of Mermalade, couered with Syrope, and made after the manner of a Gelly of the iuyce therof and suger. And in all sortes

k purgeth gently without molestation.

Of the fruite of Balsamo.

IN the first parte speaking of *Balsamo*, wee saide that it should be made twoo manner of wayes, the one by incision, and of this there commeth litle into these partes: And the other by decoction, and this is that which commeth in such plentie into Spayne. That which is made by incisiō cōmeth not into this Coūtry, for it is a thing very hard or difficult to make, and to gather. Nowe in these shippes which come from the firme lande, there commeth a good quantitie of *Balsamo*, made by incision, and is made of trees such as are in the newe Spayne, whereof the *Balsamo* commeth, which is made by seething. This is a tree very greate that carrieth many Bowes, from his first growing, comming fourth of the same tree, and it hath twoo Rindes, one of them grosse as of a Corke tree, and the other thinne, cleaning to the innermost parte of the tree. Betweene these twoo Rindes the *Balsamo* is taken out, by

Of Balsamo made by incision.

The description of the tree of the Balsamo.

by incision, which commeth forth like to a whyte teare or drop, most cleare, with a maruellous sweete smel, declaring wel the maruellous effectes, and Medicinal vertues that it hath, of the which wee haue treated in the first parte. And that *Balsamo* which is made by seething, as wee doe there showe, we see the maruellous effectes that it worketh, with so great and maruellous vertues, that it bringeth admiration to the whole worlde, with many other marueils which hetherunto we haue seene, that be there spoken of. And greater wil these woorkes bee, that shal bee done with the *Balsamo* which they nowe bring, made by incision: seeing that one drop of this is more woorth then twoo Gallons of the other, as it is manifestly seene by tring of it.

The Balsamo of the Indias which is made by incision, is better then that which was in Ægipt.

And surely that which was in Egypt, and called so many numbers of yeeres past, I beleeue that it had not more vertues then this. And I am sure that this is of greater vertue and effectes then euen that was of. I haue the fruite of this tree, which is little, according to the greatnesse of the tree, and it is a graine as great as a white Peale, the taste of it is a little bitter, it is shut into the end of a little Cod of the length of a finger, beeing narrowe, whyte, and thinne of the thicknesse of bi. ß. It carieth no more but one graine in the ende, which is the fruite that the Indians doe vse, to perfume them withal, in griefes of the head, and in Reumes. Surely the *Balsamo* is a maruellous thing, and it sheweth well in it selfe what it is, according to the woorkes therof.

In griefes of the head.

Turpentine or Oile of Deabeto.

They bring moreouer from the firme land a Turpetine, or Licor, which is called *Deabeto*, and it is gathered from certaine trees of mixture, they be not Pine trees, nor Cipres, for they bee higher then our Pine trees, they are as straight as Cipresses trees. In the highest part of the tree, it bringeth forth certaine bladders of two sortes, the which are great and smal, and being broken, there commeth forth of them a maruellous licour, which falleth drop after

drop,

droppe, and the Indians gather them with great deliberation, and they receiue the same droppes which bee in the bladder into a shel, and alwayes haue shelles lying vnder the bladders, whereout they distill, and it is a thing done with such leasure, that many Indians doe gather very little al the whole day.

The Licor serueth for all things that the *Balsamo* doeth, it healeth very well woundes, it taketh away colde griefes, and windie. Some do take it for the griefs of the stomacke, caused of colde humors, or for windines, with a little white wyne. And it is to be vnderstood, that the *Balsamo* which is made by seething, or that which is made by incision, and this or any other manner of Licour of these of the Indias, which is to bee taken by the mouth, ought to bee taken but in little quantitie, which must not bee more then foure or fiue droppes, and it must not be taken in the Palme of the hand as it is sayde, but putting a litle wine or Rose water into a spoone, and pouring vpon that the droppes of *Balsamo*, & putting the spoone wel into your mouth, and letting the Licor fal in, so that it touch not the tongue. For taken with it, or touching it, the sauour and tast is not remoued away in a long time: & it procureth an euell tast, in such sort, that for this onely cause many doe abhorre it, and will not take it, and from others it hath taken away the lust of their meate, by receiuing it and touching it with the tongue.

The vertue therof.

Note.

V Of

Of long Peper.

Long Peper.

ALso they bring from *Cartagena*, and from the coast of the firme lande, from *Nata* neere to *Veraga*, a certain kinde of Peper, which they cal long Peper, which hath a sharper taste, then the Peper which is brought from the Oriental Indias, and biteth more then it, and is of more sweete taste, and of better smell, then that of Asia, or the Peper of the East Indias: it is a gentle spyce, to dresse meates withall, and for this purpose al the people in that country doe vse it.

Historie.

A Gentleman gaue me a platter full of it, for he brought a great quantitie of it for the seruice of his Kitchin, because they

they vse it in place of blacke Peper, and they take it to be of a better tast, and more healthfull. I haue tasted it, and it byteth more then the blacke Peper doeth, and it hath a more sweete taste then it hath. I haue caused it to be put into dyuers meates, in place of the Oriental Peper, & it giueth a more gentle taste vnto the meates that are dyuers therewith.

The description of it.

It is a fruite that casteth out a high plante, of the greatnesse of a grosse Packethreed, and the lower parte neere to the roote, is as great as a litle sticke, that is very small: and vpon it are ioyned the little graines, very neere together, as though they were wrested one within the other, which causeth the greatnesse whereof wee spake: and beeing taken away from the litle sticke, the stick remaineth bare and whole: and it is greene being fresh, but the Sunne ripeneth it, and doeth turne it blacke, and so they bring it into these partes. It groweth in the coast of the firme lande in *Nata* and in *Cartagena*, and in the newe kingdome: in all these partes they vse it, as I haue saide. It hath the Medicinall vertues, which the Orientall Peper hath that we vse. The complexion thereof is hotte in the third degree.

Historie.

And going to visite a childe, the sonne of this Gentleman, which gaue mee this Peper, being diseased of the fire in the face, I commanded him to bee let blood, and that to his face they should apply some litle cloth with Rose water, and the hearbe *Mora*: hee saide to me that hee liked the letting of blood well, because the hope was of Sanguine complexion, but as for that which should be laid to his face, hee had wherewith to heale it in short tyme: and he commanded to bee brought forth, a thing lyke vnto a cake, as great as a meane platter, the outside was blacke, and within pealelowe, and beeing brought wel neere twoo thousand Leages, it was moyst, and hee dissolued a little of it with Rose Water, and layde it to the hopes face. I was desirous to know what it was, & he said, that when the worke was seene what it would do, he would tel me whereof it was compoun-

ded. The next day I returned to the sicke, and his face was so amended, that I marueled at it, and immediatly he was washed with Rose water, a little warme, and hee remayned as though he had not had any euil therein at all.

Of what it was made.

The cake was made of certaine Wormes, which the Indians take out of the grounde, and they make them fatte, giuing them to eate leaues of a certaine kinde of corne, that they haue there called *Maiz*, and after they are fatte, they put them into a frying panne of earth, and seeth them therein, and as they take of the skumme, they straine it, and seeth it stil, vntil it be thicker then an oyntment, after the fashion and manner as he had it there.

Rootes against venom & venomous things.

They bring also from the *Charcas* certaine Rootes, that bee like to the Rootes of flower *de Luce*, sauing that they are smaller and they smell much lyke the leaues of Figge tree: they call these Rootes in the Indias, a remedy against the venemous hearbe, for beeing made into pouder, and taken with whyte wyne, it is a thing of great strength, and of the greatest vertue, that is there against venome, of what manner or qualitie soeuer it be, so that it be not corsiue as *Sublimatum*, or the lyke: and as for that kinde of poyson, with only drinking of much Milke they bee remedied.

Milke good against poyson.

This Roote beeing taken, causeth the venome to bee cast out, which is eaten or drunken, or any manner venemous humour, comming of any euill degree, or cause whatsoeuer, which is as wel done by vomit, as by sweate. If there bee any small Wormes, or long Wormes in the body, it killeth, and expelleth them: and if you haue any suspicion, that there haue beene giuen you any venomous morsel, whether it bee venome or witchecraft, it expelleth it: in which there is so much trust in those partes, that they take it for a meruellous remedy, for the thinges afore-sayde. The roote being tasted, it hath a sweete relishe, with some

some sharpnes. It seemeth to be hot in the second degree.

From the coast of *Nicaraga*, and of *Nata*, they which come in these last ships, from the firme land, bring a certaine kind of purge with them, that surely by the tast is easie to be taken, and it worketh well, and without any payne, & principally it purgeth Choler. It is the fruite of a tree very great, after the maner of Thornish Chestnuts, which have within them Chestnuts, saving that they pricke not, but be playne. within those prickles there be some like to Chestnuts, made cleane without shale, well neere square, which devide themselves asunder, by meanes of a little skin, every one into two partes, and so they are covered with it, and when they be taken & occupied, that little skin is plucked away, & they are made cleane frō it, for that being taken with it, it procureth most dangerous accidentes, and vomites, & much faintnesse and infinite stooles: and without it the Chestnut is a purgation very gentle, and they purge easily, and without paines: if they be tosted, then they will purge lesse: if they be greene they eate them: or being beaten in a Morter, they take them with wine, or with the broth of a henne: if they bee drie, they make ponder of them, any manner of fashion. They doe them worke well, and with much assurance, keeping the order that ought to be kept, by them which be purged, and the humors being prepared, as is conuenient. They are hot in the first degree.

¶ *Of the Sarcaparillia of Guaiaquill.*

Of the Sarcaparillia of Guaiaquill.

IN the first part wee declared, howe that they brought *Sarcaparillia* from *Peru*: which wee vse in some persons, and it worketh greate effectes. And because there was but little of it and soone done, we returned to that of the *Honduras* which is that we have spent hitherto. And

now they bring it not onely from the *Peru*, but alſo from the Prouince of *Quito*, and from all that coaſt: and the beſt and that which worketh great effectes, is that which they bring from *Guaiaquill*, from whence that came, which I haue declared, that they brought, and that nowe they bring, although it be but little, for that they bring it ſo farre, as from the *Peru*.

Where it groweth.

This *Sarcaparillia*, groweth at the ſide of a Riuer, which commeth from the Mountaines of the *Peru*, which is neere to a place called *Chimbo*, and the Indians of that place call it *Mayca*. It is a Riuer in the which runneth much water, & ſometimes it ſwelleth with great increaſe of waters, and filleth all the Valleies neere vnto it with water, they call it *Guaiaquil*, For that in the playne Countries, it paſſeth by a place called Saint Iames of *Guaiaquill*, and runneth from the Eaſt vnto the Weſt, and falleth into the Sea, by a place ioyning to the olde porte, by the place which they call *Guainacaua*. On the bankes of this Riuer, there groweth great quantitie of *Sarcaparillia*, and alſo in the Valleies of that Prouince: and that which groweth on the Bankes, is watered with the Riuer, and that likewiſe in the Valleyes, which are neere to it, with the comming down of the freſhes, & the waters when they ſpring of the increaſe of much rayne.

A ſtrange cuſtome of Indians.

They call the Indians of thoſe partes *Guaincaulcas*, where they haue a cuſtome too plucke out their teeth by way of ſacrifice, and offer them to their Idols: for they ſay that they ſhoulde offer the beſt thing that a man hath, and that in man they finde not a better thing, nor more neceſſary then the teeth.

The Riuer of Guaiaquill a marueilous water.

This Riuer which is called *Guaiaquill* hath greate vertues, lying neer too all ſuche as inhabite thoſe partes, as well Indians Spaniardes, and with the water of it they heale great diſeales, and for this cauſe the people come more then ſixe hundred Leages thither to heale themſelues

selues with it. Some there bee which are healed by washing themselues in it, and drinking of the water. Others there be which are healed by taking of the *Sarcaparillia*, which groweth there, and it is vnderstood that the vertue which it hath, is taken of the water of the Riuer: it is much vsed by the Indians, and by many Spaniardes, which washe themselues many times therin, taking in the morning as much thereof, as they can many times drink, they both pisse much & sweate much, and with this they be healed: and it is very muche like to the bathes of *Luca* and of *Pucol*, and many other which are in Italie. And as they vse the water of the fountayne of *Leia*, that healeth so many diuers diseases, in like maner they vse the water of the Riuer of *Guaiaquill*, and with bathing themselues in it, and drinking muche of the water they bee healed.

The vse of the Sarcaparillia.

The other manner of curing, which you haue in that Riuer, is the vse of the *Sarcaparillia*, which groweth there, and is like too Briers of Spayne, greate and thicke: the rootes of them are the *Sarcaparillia*, which is somewhat grosser then that of the Hunduras, and is of colour a Lion tawny, and somewhat sad, there be some of the rootes so large and deepe, that it is needfull to digge the length of a man to get them out: this *Sarcaparillia*, they vse in that Riuer two manner wayes, the one is as the Indians doe vse it, and as they vsed it of olde time. When it was discouered and first vsed as the Indians did first vse it, they taught it to our Spaniardes, which is to take the Rynde of the *Sarcapari'ha*, without the heart, and if it bee greene, it is needfull to lay it in water, but if it be drie, it is needefull to lay it in water as long time as it requireth to bee made softe. And then there must bee taken a good quantitie of it, and afterwarde this Rynde of the *Sarcaparillia* beeyng greene or watered, must bee cut in small peeces, and beaten in a Morter, putting to it water in suche sorte, that the iuyce may bee taken out of it, of the which they take in the morning

How to vse the Sarcaparillia.

How they doe make it, and vse it in Guaiaquill.

ning as much as they can drinke at once, or at diuers times, and after they cast themselues into a sweate, and they sweate so much, that it runneth by the Bedde in great quantitie. After that, they take cleane cloathes, and eate of a Henne, but they drinke of no other thing but of that iuyce which they tooke out of the rynde of the *Sarcaparillia*, as well at Dinner, as at Supper, and they must eate very little at Supper, & likewise at Dinner. And they must procure to keepe themselues from the Ayre and from the colde all that they can, although in that Village of *Guaiaquill*, wherein bee about fiftie houses, or few more, the most of them are Cotages, & of little safegarde, and the Walles be made of Canes, and there be no Chambers on high, but onely below: they dwel all in places of little defence. Being in this order and small comforte for lacke of Conserua and drie fruite, which were necessary, yet in eight or nine dayes they are made whole of all the diseases, that are healed with the *Sarcaparillia*, and of many others which shoulde be very large to speake of. It is sufficient that there goe no Man from thence which returneth not whole, although he had neuer so greeuous a disease, so that they bee not sharpe Agewes: For in that case the cure hath no place, or in any other sharpe disease. All other diseases it healeth with marueilous succesle, as it is seene by the great number of people which come thither, and goe away whole of the diseases, which they bring thither. But it is needfull that he which doth enter into this cure, bee strong and not weake, for if he be weake, he cannot suffer so great sweate, without great perill of his person.

Another way to take it.

For these euilles they haue another manner of Water, that is, taking foure ounces of *Sarcaparillia*, rather more then lesse, for that there they vse neyther waygbte nor measure, but doe put all at discretion, and they take away the rynde from the *Sarcaparillia*, and breake it, without putting it in Water, if it bee greene, and if it

if it be drie, then they breake it & put it in water, vntill it bee made soft: this rynd being without the heart, they seeth in 4. Pottels of water, little more or lesse, and they seeth it vntill halfe the water be diminished, rather more then lesse: and of that Water they drinke as much as they can in many times, or at one time, and forthwith they betake themselues to sweat, and although they sweat not so much, as they sweat with the first water, yet they will heale, they moue their clothes, they eate of a Pullet, they keep themselues from the colde and ayre, and at Dinner and Supper, they vse the selfe same water, for that in one day they consume one seething: this people take it in this manner fifteene or twentie dayes, & in this sort also they are healed of all their euils & diseases, to the great admiration of the people. And for the vse of this *Sarcaparillia* they do not except any disease, vnles it be feuers or sharpe diseases: these people purge not at the beginning, as we doe heere, nor in the middest, nor in the ende of the cure, for there is no other Phisition nor medicine, but certayne women which be there, that giue the water: they are women Phisitions, and therefore they take away, and put to as it seemeth good vnto them.

That which I doe note in this businesse, is that they seeth the *Sarcaparillia* without the heart: & that they vse not but of the rynde, which seemeth to be very well done, & verie conformable to good Phisicke, for the parts of the roots which bee harde, should be taken away, as things superfluous, and without vertue & profite, which rather do let and disturbe, that it cannot worke that effect which is desired in it, & the vertue is in the rynde: and this is that which we doe commonly vse when we will profite our selues by it. And so from henceforward, when I shall ordaine this water for any that haue need of it, I will vse the rynde onely.

The manner how to make the water of the rynde of Sarcaparillia

And thus I ordayne it at this present. Which is to take foure ounces of *Sarcaparillia*, and too take away the hearte,

and the rynde beyng washed, to cast it to steepe in foure Pottels of water, for the space of one naturall day, & after to seeth it till halfe be consumed: and if you feare heate in the sicke body, to put to it an ounce of Barley, with the huskes taken away, that it may seeth with it, and if there be much heate in place of cōmon water, let it be made with the water of *Suckery*, & the Barley, & it will be a thing most temperate, and in this sort it wil worke maruellous effectes, as we haue experimented in many.

Note. That which in this cause I haue considered, and wherewith I haue profited my selfe, is, that they drinke as muche as they can at one time, or at many times, which surely worketh great effect in prouocation of sweate. For they sweate much by drinking of much water, and they heale better, and more quickly, & that which otherwise shoulde be done in many dayes, is done in fewe, & with more certaintie to remayne whole. Surely these be two thinges which doe import much, the one to vse the rynd without the heart, & the other to drinke much water in the morning, at once or at many times, that thereby it might prouoke much swette.

Note. In the rest, let euery one vse the diet that hee can suffer, keeping the vertue, for that is it which healeth the diseases. Wee see howe that in the Bathes of Italie, and Almanie, the sicke people do take of that Minerall water, twentie or thirtie little Cupfuls before they eate, and he mingleth all together with the humour which is the cause of the disease, by the which he doeth heale eyther by swette, or by Urine, and with this they be healed of so many infirmities, as wee see written by graue Authours. And so I beleeue, that this newe vse will doe to them, that take it and vse it to their great benefite, and profit, & that they shall be better healed, and more easily, and in lesse time, by vsing it in the order aforesayde.

From the new kingdome they bring also a Rynde, that they

they say is of a tree very greate, which carrieth leaues after the fourme of a Harte, and beareth no fruite. This tree hath a grosse Rynde, very drie and harde, wherein and in the colour it is very much like to the *Guaiacan*. In the vtter partes it hath a little thinskin whitish, beyng broken throughout, the rynde is thicker then a finger, drie and waighty, which being taken, hath a notable bitternesse, like to *Gentiana*, with some sweete taste, for at the ende of the chewing of it there commeth from it a good smell. The Indians doe greately esteeme of this rynde, and they vse it in all kindes of fluxe of blood, or otherwise: the Spaniardes beyng much troubled with this infirmitie, by the aduise of the Indians haue vsed of this rind, and many of them haue byn healed.

They take of it as much as the quantity of a little Beane, made into pouder, and they take it in red wine, or in water made for the purpose, as the heate and disease is. It must be taken in the morning fasting, three or foure times, vsing in the rest the gouernment that is conuenient for them that haue the fluxe. And it is so good, that they which come from those partes doe highly commend it: and they hyng it as a thing wonderfull, for the remedie of this disease. I esteeme of it as of no small thing, considering that the disease is harde to bee healed. I had a peece of the rynde giuen about three or foure dayes past, of which I will make experience, & more things, and will geue knowledge of all in the third part, God willing, where I will write of the selfsame matter. I haue made experience of it twice already, with marueilous successe, for that it hath taken away the fluxe, which hath continued of long time. *The vse of it.*

¶ *Of Ambar Grise.*

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¶ Of Ambar Grise.

BEing in company with John *Gotierres Telo*, a gentlemā very excellēt, & Treasurer of ẏ Contratatiō house, a passēger which came frō the Florida, gaue him a peece of *Ambar Grise*, very excellent, saying that he brought it from the Florida I took it, & brake it, & it was perfect grese, of a very good colour, and in the vttermost part it was blacke, and I asked him that brought it, where he had it he sayd, that he gathered it in the coast of Florida, and that they haue it commonly of the Indians, that gather it in that Coast, and they take much pleasure in it with great delight, and contentment annoynting their faces with it, and other partes, for the good smell which it hath. And surely it maketh mee maruell to see, that in our Occidentall Indias, there is so excellent *Ambar*, and that the time hath discouered it vnto vs, and that there hath come from those partes not onely so greate riches, of Siluer and Golde, Pearles, and other precious stones, but that also nowe they bring vs suche excellent *Ambar Grise*, a thing so esteemed in the world, & so muche vsed for the health of the body, and so necessary to cure and to heale withall, so many and diuers infirmities, as we will speake of beeing a thing which for the delicacy of mankind, is an ornament, & tōtentment w̄ very much serueth for vse. I do vnderstand also that other Passengers brought of the like *Ambar*, and some in much quantitie, of which I was very glad, and the first peece that I saw was very suspicious vnto me, and after that I had seen more, then I beleeued that there was of it, in those parts, which is found cast vp vnto the coast.

Ambar is not the seede of the Whale, but a Gūme.

Some there bee which thinke that it is the seede of a Whale, as it hath beene an auncient opinion, which is false,

as

as Simeon Archiatros a Greeke author doeth shew, saying that the *Ambar* in diuers places doeth spring: they bee his fountaynes from whence it doeth spring, as those of Pitch Licor: the worst is that which these fishes doe taste, and swallowe downe, &c. The same it seemeth Serapio doth vnderstande, and besides this Simeon a Greeke, and Actio, I finde no other Greekes that make mention thereof, but it is treated of by the Arabies with as great ignorance and confusion as may bee seene. Whosoeuer by them will verifie what *Ambar* is, it is to bee determined vppon, that it is a kinde of Pitch, that cometh forth of springs & Fountaines, that are made in the deapth of the Sea, and comming forth to the ayre, the Licor being grosse doth congele, and waxe hard, and is made the *Ambar* which we see, as many things else which are in the lower part of the Sea, are soft & tender, but being brought out into the aire are made harde. As we see in the Coral, which in the lower partes of the Sea is soft and tender, and by bringing it into the ayre is turned into a stone, and the *Ambar* whereof the Beades are made, in the lowe parts of the Sea is whyte, and being come forth into the aire, turneth hard and stony, and is Pitch, which cometh forth of a fountaine, which is in the Germaine Sea, wherby the barbarous opinions are confounded, that say the *Ambar* is the seede of the Whale. And the cause whereof this ignorance came, was this, for that *Ambar* was founde in the Whales, and other fishes, and therefore men said that it grewe of it own nature in their mawes, and as this Pitch riseth vp to the highest partes of the Sea by reason of the lightnes therof, the Whales do deuoure it, thinking that it is a thing to bee eaten, and so men finde it in their Mawes. For if it were seed, it would be found in other parts of their bodies, where it is natural to al beasts. In my tyme was taken a Whale, in the coast of the Canaria that had more the one hundred pound waight of *Ambar* within him, and after

Simeon a Greeke autor.

Coral.

Ambar congeled.

Amber foūd in the Whales Mawe.

that they killed many, and found none

Whales of the Coast of the Ambar.

They that come from the Florida say, that there bee Whales by those coastes, and that they haue killed some of them, and founde neither *Ambar* nor other thing in their Mawes, more then fishes: & also in the yong Whales which are very greate, although they haue killed them, that they found nothing in them, for that the Indians doe fishe for this, and take them with the greatest cunning that may bee imagined, which is after this maner. One Indian taketh a long cord, and strong, made with certaine ginnes, and shippeth himselfe in a litle Boate, and maketh towarde the Whale where he seeth him comming with his yong Whales, and goeth to one of them and leapeth vppon him, and casteth his snare vpon his snoute. The strong young Whale when hee feeleth this, he goeth vnder as the custom of the Sea, & the Indian hampered fast with him, for they are greate swimmers, and can abide long in the water: and the yong Whale as hee hath neede to breath, returneth vp to the height of the Sea. And in the time that hee commeth vp againe, the Indian carrying with him a sharpe wedge, and putting it through his nose where he breatheth, he striketh the wedge into him with his fist, in such sorte, that the yong Whale cannot cast it from him, and when hee commeth vpp on heigh, the Indian gineth him ouer, and taketh his boate, and goeth after the yong Whale, and as he cannot breath, he chaketh him easily, and he commeth to the lande. It is surely a delicate and marvellous hunting, wherein they haue so much cunning, that a great Lizard or Crocodil of xviiii. foote, the most horrible and cruel beast that is in the Sea, one Indian doeth kill. Some say, that the *Ambar* is made of certaine fruite growing by the Sea side, where Whales bee, and in the Moneth of Aprill and May, when it is in season, & of sweete smell, the Whales doe eate it; and of that the *Ambar* is made, as it is the fruite so eaten, would be converted into an o-

ther

ther thing then into blood and flesh. There bee many other opinions, concerning this matter what *Ambar* shoulde bee made of, which are confuted all: and it is to bee vnderstoode, that it is a kinde of Pitche which springeth from Fountaines that there are in the deapth of the Sea, in particular partes of it, as wee see there bee of *Petrolio*, of *Napta* of *Sulphur*, and of many other things, as in our Occidental Indias, of diuers other Licors: the best *Ambar* is that which is most like to a red colour, the whyte is not so good, and the worst of all is the blacke. *Which is best Ambar.*

Ambar hath great vertues, and serueth in the world for many thinges, and so it is a substance of great price: for that whych is good is worth as this day, twyce more the the most fine Gold. For the contentment of man, and for the delicatenesse of the worlde, it serueth for many thinges: with it they make Perfumes, and fine perfumes, and odorous smelles, and waters of Angels of most sweete smell, in diuers formes and fashions with it they drelle gloues of diuers sortes, & make Oyles and licors of most sweete and delectable smelles: it serueth for meates & drinkes, in diuers and sundry formes, which to repeate, would be a large processe. *The vertues of the Ambar.*

In medicinal thinges the vertue therof is greate, and is profiteth very much in our Medicines, for it entereth into the most principall matters of Phisicke, which are compounded in the Potticaries Shoppes, as well Electuaries, as Confections, pouders, & pilles, Preparatiues, Ointmẽts, plaisters, & many other thinges, that receiue great vertues therby: & of the name of it, there is made a confection called *Dia Ambar*. The vertues which it hath in particular are great, and of great effects, for that with it are healed diuers and sundry diseases. And this the Arabiens did teach vs: for of the Greekes onely Simeon, and Actio wrote a fewe woordes of it, and also Actuario made the like mention of it. *The medicinal vertues therof.*

it: These three authours beeing Greekes, liued after the tyme that the Arabiens did wryte, and they made some recorde of the Medicines, and thinges which they wrote of, wherof the ancient wryters made no mention: one of them is *Ambar*, which the olde Phisitions knewe not before the Arabiens, for they made no mention of it.

The complexion thereof.

The vertue therof is to heale, dissolue, & cōfort any maner of way, wherin it is applyed: For that the cōplexion therof is hot and dry, with some fatnes, and it hath vertue to mollifie, & make soft, with other vertues that it hath besides.

It cōforteth the braine & Sinewes.

And beeing applied to the Braines, in the manner of an oyntment, and melting it with the Pestel of a Mortar being hot, and mingled with the oyle of the flowers of Orenges, in this sorte it taketh away the griefe of the head, it comforteth the Sinewes, it dissolueth any matter of colde which is in them, with a great prerogatiue and helpe, aboue all other sortes as in making a plaister of *Aliga Muscata*, which is made of certaine compoundes, that it bee applied continually to that part.

What the smel of the Ambar doth.

Smelling vnto it in the peece, or making a Pomander of it, mingled with Muske, and Ligu'aloe, it comforteth the braynes, and openeth the vnderstanding: in the one sorte, or the other, beeing applyed vnto it, it maketh a good memorie, and helpeth the vnderstanding that it may bee better and more perfite. And it is conuenient that women vse it more then women, for the hurte which the good smell doeth vnto them, which bee grieued with the Mother, for they ought not to vse it, if there be not a defrending of the Mother to the lower partes: for in such case it were conuenient to smell much to it, for it rayseth the Mother to ryse vp to his place, with the good smell, taking some euil sauour by the inferior partes. And lykewyse by smelling vnto it, it comforteth the harte, and maketh the Spirites valiant and strong: and for this purpose it profiteth, being carried about one, and smelling to it, in the tyme of the

Pestilence

Pestilence, and in corrupt ayres, to resist the corruption, and malice of them, with the vertue and sweete smel thereof.

It is a maruellous thing to vnderstande howe muche the *Ambar* doeth profite and succour them, which be olde, in what maner or sort soeuer they vse it: & although with it excellent smel it comforteth the spirites, and the braynes of the head, yet it maketh thinne also Flegmatike humours, which doe continually abounde. And some say, that the vse of it holdeth back age, and conserueth that it goe not forward, and it is good that such doe vse it in their meates, and in sweete smelles for their apparel and Chambers, and applied to the braine and harte, and that they holde it to smell in their handes continually: and that it bee put into the wyne, wherewith they shall wash their handes and face: for it is a maruellous thing howe much it comforteth, and giueth strength, wherein I haue seene maruellous effectes, & they which are old and crooked, and doe vse it, shal perceiue what great good it wil doe them. *The Ambar is a great remedy for thē that be old.*

In paines of women, it is a maruellous remedie, mingled with the Lode stone, and *Galbano*, made in little plaisters layd vpon the nauil, to keepe the Mother in his place, and for the rest of the paines of it. Chiefly by smelling to it continually, it profiteth women that the moother may come downe. And if it ryse vp, putting into it a Tente of Cotten woll, dissolued with oyle of *Liquid Ambar*, it maketh it come downe. And being put into the mouth of the mother in women which doe not bring forth children, for the coldnesse that is in them, it is most excellent. I vse to take this confection: which is compounded with Ambar twoo partes, and the scraping of Iuory, one part grounde small, halfe a parte of Lignaloe made into pouder, and a little Muske: of the which make Pilles, and they must take three, that may way three pence, from three to three daies: applying moreouer the little plaister, which is spoken of, to the nauill, and *In paynes of women.*

the tent into the mouth of the mother: surely it doeth profite much, the vniuersal euacuations, beeing made, and it must be bled many dayes.

For the euils of the stomacke.

The *Ambar* profiteth much in the diseases of the stomacke, and for the coldnes of it, if there bee a plaister made thereof, and of *Alipta Muscata*, and of Storacke, after the maner of a brest plate, and laid to the stomacke: and likewise of the self same thing Pilles being made and mingled with wine, of sweete smell, and taken in the morning fasting. For it dissolueth windes, it taketh away any maner of colde which is in the stomacke, it helpeth disgestion, it giueth appetite, and lust to meate, and this is conuenient for him that is colde of complexion, or for that which causeth the hurte of the stomacke, that commeth of colde: and therefore it shoulde bee conuenient for them that be old, and cold of stomacke.

For the euill of the harte.

It comforteth the harte, and healeth the diseases thereof, principally if they come of windinesse, or of cold humors, being taken by it self, or mingled with Lignaloe & Pulke, in maner of pouders, or pilles. For that the Pulke, as *Auerois* sayeth, comforteth more then al other sweete smelles that are in the worlde, for that the sweete sauour, and comforting smell thereof preuayleth more, then al other smelles. In what maner of way soeuer the *Ambar* is applyed, by it self, or with other things, in infirmities of the harte, it profiteth, much applyed thereunto outwardly, and in any maner of sorte taken, it doeth comfort and strengthen, and dissolue any humour that is in the body.

Of them that be Melancholike.

I doe cause *Ambar* to bee ground, which being wel mingled with yealowe wax molted, and made into a thynne cake, and layde to the harte, doeth profite much in the euilles of the harte, chiefly if they come first of windinesse, Melancholie, or of any other cause whatsoeuer, so that it be not hotte.

The *Ambar* is very profitable for them that be Melancholike

cholike, for it maketh them very merie, taking awaye the cauſes of the euill, and diſſoluing the windineſſe thereof which there are very many grieued with al: and vnto ſuch it is good to bee miniſtered, and to vſe it after the manner of Medicine, mingled as we haue ſaide, in the mornynges: and alſo to vſe it laide vpon the harte, and vpon the braines, and in meates, for ſurely I haue ſeene great effectes wrought in them that haue frequented it.

Where there is corruption of ayre, the *Ambar* doeth rectifie it by it ſelf, or mingled with things of ſweete ſmel, the place beeing perfumed with it, where men ſhoulde remaine, principally in the tyme of winter, and vnto ſuch as doe ſuffer colde Rewmes, in cold tymes: chiefly perfuming their kercheifes, wherein they ſleepe, with it, or with ſome mixture thereof, perfuming the Chamber likewiſe, for it is a maruellous thing to ſee the good woorke it doeth make. *It rectifieth the ayre.*

And likewiſe it doeth good to them, which haue the palſey, or weakeneſſe of Sinewes, perfuming themſelues with it, or with the mixture therof. *For thē that haue the Palſey.*

Thoſe that haue the Falling ſickneſſe, by giuing to them at their noſes, when they bee in their traunce or *paroxiſmos*, the ſmoke thereof, it maketh to awake: and wearing it about them, & ſmelling to it continually, the traunce doth not come ſo quickly, nor ſo ſtrong. And vnto thoſe which ſuffer the diſeaſe of the Palſeye, by anoynting their head with it, and all the vpper part of the ſkull, it bringeth manifeſt profite: for that the Ambar is a thing that comforteth the Sinewes and brayne, more then any thing that wee knowe. *For them that haue the falling ſickneſſe.*

One propertie the Ambar hath, that bringeth admiratiō, and Simeon Secto a Greeke authour doeth reporte, that if any ſmell to it before hee drinke wyne, it maketh him ſtand as if he were dronken: and if it bee put into the wine, it maketh him dronke indeede, in ſuch ſorte that a little *The Ambar doeth make dronke.*

wyne mingled with *Ambar*, causeth dronkennesse, which I haue seene by experience, in the house of a great Lorde of this Realme, where for delicatenesse, and daintinesse, they had a Salte seller of *Ambar*, as also Salte to cast into meates: and to a Jester there was *Ambar* cast into his wyne, and hee was made very dronke with it. Many other things there were to treate of *Ambar*, but because I would not passe the limites of my purpose, I leaue to wryte of them, and the rather, for that in the thirde parte wee wil declare that which we meane farther to say of them.

The ende of the second parte.

THE THIRD PARTE OF THE MEdicinall Hiſtorie, which treateth of the thinges that are brought from our Occidentall Indias, ſeruing for the vſe of Medicine.

Wherein there is mention made of many things Medicinall, that haue great ſecrets and vertues:

¶ *Nowe newely ſet foorth by the* ſayde Doctor Monardes, after that he had made the firſt and ſecond *parte.*

THE THIRD

PART OF THE MI

drinall Hydra, which trea-

tain of the things that are brought
from our Occidental Indias,
treating of the wild or Sa-
vages.

With their Rites in matters
Religious, that have great force
and Vertues.

Written newly for profit by the

Lord Doctor Monardes, after that
he had made the first and second
parts.

¶ Of the Cinamon of our Indias.

IN the yeere of our Lorde 1540. Francis Pissarro prouided to make towarde his brother Gonsalo Pissarro gouernour of the prouince of Quito, & the Spaniards wēt thither with a good will, & they went also vnto the cōtrie that was called the country of the Cinamō, w is an other prouince beyond Quito, and the Cinamon was much spoken of amongst the Spaniardes, for it was vnderstood of the Indians that it was a thing of great riches,

Gonsalo Pissarro departed with 200. Spaniards, and it happened to him euil in his iorney, for it was a sharpe countrie, & without vittaile, & with great trauel they came to that prouince called of the Indians *Somaca*, where the Cinamon groweth, which is right vnder the Equinoctiall line.

The history of the cōquest of the countrie, where the Cinamon groweth.

The trees which beare it, are of reasonable greatenesse, they carrie a Leafe like to Laurel, they be al the yere greene, and they neuer loose the leafe, which is a thing common to all the trees of the Indias. They beare their fruite vnto the likenesse of a little Hatte, that hath his Cup and sides as greate as a peece of eight Rialles of Siluer, which is foure Shillinges, and some greater, it is of the colour of a darke tawnie, as well without as within, it is smooth in the inner parte, and sharpe in the vtter, in the highest part of the Cuppe it hath a stalke, whereby it hangeth in the tree, it is as thicke in the side, as a peece of eight Rialles of Siluer, and the vppermost parte is fuller of bodie, and being tasted, it hath the same pleasauntnesse of tast that the same Cinamon hath, which they bring from the India of Portugall, and in like sorte there remayneth in the

The description of the trees, and of the fruite.

mouth

mouth the same sweete smell, and taste, that the same Cinamon of the East India hath, & there remayneth in the mouth the same sweete smell and taste, with some dyinelle: the selfe same it doeth being ground, respiring out from it the same smell, which the most fine Cinamon hath. And in the meates wherin it is put, it geueth the same taste & sauour, that the Cinamon of the East India hath. The trees haue a grosse rynd, but without taste, sauour or smell of the Cinamon. I cannot tell if the little inner rynd haue any, onely the rynde I haue seen with the fruite, as it is described: they say that the leaues beyng beaten, geue out some smel of Cinamon, onely the vertue, sweet smel and taste, is in the fruite, which is contrary to the Cinamon, that is brought from the Orientall Indias, for onely the Rynde of the tree is that which hath the sweete sauour and pleasant smell, as we doe all see. And true it is, that some is better and of more sweete smell and taste, than otherssome is. For although that they are all one sorte of trees, which bring forth the Cinamon, yet some haue therinde thinne, and that is the best Cinamon, and others haue it grosse, and this is not so good: and thereof it hath come, that there bee some which doe distinguish the Cinamon into diuers kindes. For one sort they call *Cassia*, and an other Cinamon, and an other *Cassia lignea*, and it is all one kinde of tree, that bringeth them forth: but that the diuersity of the place bringeth forth one more fine than another, and so *Cassia* and Cinamon are al one, for that they differ not, but onely in the names, for all is Cinamon, thinne, and fine, and whereas you find written *Cassia*, may be put Cinamon; and where you doe find Cinamon, *Cassia*.

Cassia & Cinamō all one.

Vertues which it hath in medicine.

This our fruite that is called Cinamon, profiteth in Medicine for many thinges: beeyng taken and made into pouder, it comforteth the stomake, and it dissolueth winds, it taketh away the euill smell of the mouth, & it is an important remedy for the griefe of the stomake, it is cordiall, it

maketh

maketh a good colour in the face, and *Cassia* in dryest meates is vsed euen as Cinamon is, because it woorketh the like effect, that it doeth: by taking the Pouder of this fruite with wine, or water made for the nonce, it prouoketh the purgatiõ of women. It is hot in the thirde degree, and drie in the first, but with notable comforting, by reason of the drie parts that it hath.

¶ *Of the Ginger.*

DOn Francis de Mendoſa, Sonne vnto the vice Roy Don Anthony de Mendoſa, did ſow in the new Spayne Cloues, Peper, Ginger, and other ſpices, of thoſe which are brought from the Oriental Indias, and that which by him was begun, was loſt, by reaſon of his death, onely the Ginger did remayne, for it grew very well in thoſe partes, and ſo they bring it greene from the new Spayne, and other partes of our Indias, and ſome they bring drie, after the maner of that of the East India. *Don Francis de Mendoſa.*

The Ginger is a Plant which carrieth his Leafe like to *Lirio*, ſomewhat more narrowe, with the ſame greeneſſe: the Roote is as it ſeemeth, ſome greater than other, and when it is greene, it burneth not in the mouth, wherefore beeyng made ſmall into peeces, it is put into Salletes, for becauſe it geueth them both taſt and ſmell. They ſow it, of the ſeede that it bringeth foorth or of the ſame little Roote, and of the one ſorte and of the other it waxeth greate: and after the Roote is growen greate, they take it foorth, and drie it in the ſhadowe, where no moyſture doeth come, for that is it which doeth corrupt him, and for this cauſe they bring it in drie earth and made in Conſerua, although that here it may bee verie well made of that which is drie, burying the Roote at the foote of a place where many *The deſcriptiõ of Ginger.*

reedes doe grow, for there it waxeth soft, or washing it many times with hot water, and so leauing it in the water vntill it be soft, and after putting to it Sugar, it is made in Conserua as well as the greene.

They bring it in Conserua, and howe it is made.

This Roote hath greate vertue of *Arromaticall* smell and tast, and with a notable sharpenesse: it heateth notably, it is good for the stomake, and so it taketh away the griefe of it, when it commeth of a colde cause or windie: it worketh the like effectes that the Peper doeth, it giueth sauour, and sweete smell, and good tast vnto dyuers meates, wherein it is put: it is a correctiue vnto many medicines, for because it doeth correct, and dyesse them, and taketh away their malice, and so they doe mingle it with *Turbith* and with *Agarico*, for it correcteth them whereby they worke the better, it helpeth digestion and strengtheneth the stomake, it doth corroborate the natiue all heate, it geeteth lust to meate where it lacketh in colde causes. This the Conserua doth very well, which being taken in the morning worketh these effectes, and also maketh a good colour in the face, and doth all the woorkes which the Peper doth. So it is well neere of the complection and temperature thereof.

The medicinall vertues thereof.

Of the Ruibarbe of the Indias.

The description of the Ruibarbe of the Indias.

THey bring it from the firme Lande, a kinde of a roote which is called their Ruibarbe, and surely it hath all the signes that the Ruibarbe hath, which is brought from Leuant.

It is rounde, the ryne is more like to blacke, the inner part is red, and beyng broken it chaungeth somewhat white, it dyeth a colour like Saffron, it is bitter. I am desirous to knowe what leafe it carrieth, to see if it carrie a leafe which vnder this name, many in Spayne haue sowed muche, which casteth out certayne leaues like to *Romaza*, and so I take it to be a kinde

of

of it, for the seconde sorte doeth carrie a red roote: the leaues of this roote which I take to bee *Romaza*, doe purge beyng sodden notably, muche more then the Roote, and so sayeth *Dioscorides*, that all kinde of *Romaza* doth soften the belly notably.

The Ruibarbe is an excellent medicine, and woorthie to be much estemed, and very highly. They haue praysed it, al such as haue wrote of it. I speake of the purgatiue Ruibarb, which we doe vse to purge withall, for it was an other sorte, which the Greekes did knowe. *Note.*

The Ruibarbe is an excellent medicine, because it is geuen with all assurance, in all times & in all ages. It purgeth Choler principally, and Fleume, it comforteth the Liuer, and it is his life, it vndoeth opilations, it taketh away the Jaundise, and clarifieth the blood, and the oft vse of it doeth corroborate, and strengthen the spirituall members, & therfore it is geuen with all assurance, to them that haue any griefes of the heart: some of it being chewed in the morning, healeth any long & importunate diseases of the Liuer, & of the Lunges, and of the inner members: and likewise the Dropsie & Timpany, and maketh a good colour in the face. It is hot and dry in the second degree, with some part Earthy, which giueth drinesse and comfort. *The vertues of the Ruibarbe.*

Of the Pinnas.

THE *Pinnas* are a fruite which bee most set by in all the Indias, as well of the Indians as of the Spaniardes, they are called *Pinnas*, for the likenesse that the Fruite hath to the *Pinnas*. And although they be smooth, yet they haue certayne markes in them which the *Pinnas* haue. Of fashion they are like to a Cup, of them, which be called *The description of the Pinnas.*

led Emperiall, beyng abroade below and narrow aboue, and by the mouth of them there groweth out certayne Buddes, which are his Leaues, which cause him to shewe verie faire, and these Buddes are sowen, and of them growe the Plantes, which carrie the *Pinnas*, and one Plant carrieth not more than one *Pinna*, in the highest part therof: it groweth greene, and as it ripeneth, it turneth yeallowe. They take from it the Rynde, which is verie thinne, for to eate, that which it hath within it is white, and softe, and melteth in the mouth, with a very good tast, and sweete sauour: saning that it hath many small karnels rounde about it, which it is needefull that you cast from you when you eate them, which are of a Purple colour. The smell thereof is like to a kinde of Quince, and where there is a *Pinna* ryppe, he smelleth like to a Quince ouer all the House where he is.

The vertues thereof.

They take them to bee good for the stomake, and likewise for the hearte, and to restore the appetite lost: it is a generall fruite in all partes of the Indias, and much esteemed. They are to be eaten at the beginning of meate, & they vse to eate them in the hot after Noones: for they say that they do refresh: they are cold in my iudgement: they brought two sorts of them, the one ryte, & the other in Conserua. The dry did serue for no other purpose, but to see the figure and the forme of them: in Conserua, they haue a good tast, although somewhat sharpe: they ought to be made in Conserua when they are greene.

Of the Guaiauas.

The description of the tree which doth carry the Guaiauas.

They brought mee from the firme Lande the seede of the Fruite which is so muche esteemed by the Indians, as also by the Spaniardes, which they call *Guaianas*. The trees which carrie this fruite are of a reasonable greatnesse, they cast out their bowes

dispersed,

disperſed. They carie a leafe like to the manner of Laurell, the flower of it is whyte, according to the fashion of the flower of Orenges, saving that it is somewhat greater, it is of a sweete smell. This tree yeldeth much fruite, where-soeuer it be sowen, and doeth multiply and spred so much abroade, that they take it to bee euil for the grounde where it groweth, for that in many pastures the people doe loose the feeding of their cattle by reason of them. And they weue themselues one togither with an other like Byers: the fruite which they carie is like to our Apples, of the greatnesse of a Pippin, it is greene when it beginneth first to appeare, and as it ripeneth, it turneth yeallowe. In the inner parte it is whyte, and in colour russet, and being cut, hath foure places deuided, where it hath the seede, which is lyke to the seede of Medlers, being very harde, and of colour tawnie, al the stones within haue no karnel, they are without any sauour. And to eate these Apples, they pare them from the Rind, the fruite is holsome, and of good digestion when they be greene they are giuen to them that haue the Laske, for they restraine and binde much, and when they bee very ryppe, they make the belly very laxatiue when they bee of a good seasonable age. They are good rosted for them that be whole, and for the sicke, for beeing so rosted they are more healthful and better, and of pleasanter taste. And the best of them growe in trees which are tilled. The Indians vse the leaues in seething, with the which washing their feete that are swollen, they cause them to abate, and the inner parts of the body being stopt or opilated, being washe with this seating, doe disopilate. It seemeth to bee a colde fruite, and therefore they giue them rosted to them which haue hot Agewes. It is a very common frute in all the Indias.

Of the Cachos.

The description of the Cachos.

Also they did sende mee the Seede of a plante or hearbe, which the Indians doe much esteeme, which they cal *Cachos*. The *Cachos* is an hearbe very reddish in colour, it carieth a rounde leafe & thinne, it casteth out a fruite like to a *Berengena* of Spayne, where the seede doth growe: it is very small, and of a Russet colour, it hath a taste without any sharpnesse, onely in the mountaines of *Peru* this hearbe is found.

The vertues therof.

The Indians doe much esteeme it, for the medicinal vertues that it hath, it maketh one to pisse wel where the lack of Urine is, it doeth expell the Sande and Stones, which growe in the reines. And moreouer they say, that the vse of it doeth breake the stone from the bladder, if the Stones bee soft, that they may bee dissolued, with taking very little quantitie of it, and of this they haue so many examples, that they cause mee to maruell at it, because I thinke that the stone in the bladder cannot bee expelled, but onely to cut it out is the remedie, for that no Phisicke can dissolue him. They say that taking the seede grounde with some water, made for the purpose, causeth it to bee cast out in Clay, and being come forth it returneth to be congeled, and turneth it selfe into a stone.

Historie.

Only to a yong man I sawe this happen who had a stone in the bladder, and I beeing certified of it by the Maister Surgions that had felt him, and of the accidents which hee had, caused him to bee carried at the beginning of the Sommer, vnto the Fountaine of the stone, and in twoo monethes after that hee was there, hee came whole from thence, and brought in a paper all the clay which hee had voyded from him at tymes, being of stone dissolued into peeces. We will sowe the seedes, although very little, onely to see the effect

wrought

wrought by them, which as they say is in a cause so greate, and if it doe growe, we will vse of it.

Of the flowres of blood.

SOwed a seede which they brought me from the *Peru*, more to see the fairenesse thereof, then for any Medicinall vertues that it hath. The hearde commeth to bee of the height of two spannes, litle more or lesse, howes it casteth out straight with certaine rounde leaues, very greene and thinne, in the midst of the howes there groweth a flower being yeallow, very high in colour, and onely it beareth fiue leaues, and in the middest of euery leafe there is figured a droppe of blood, so red and so firmely kindled in colour, that it can not be more. This flower hath at the foote of it a stalke very long, which commeth out a good space from the flower. It is a flower very beautifull, which doeth adorne are gardens, & it groweth very wel of the seede, or of the plante, and beeing tasted, it hath the same sauour and taste that the *Nasturcio* hath: it is notable hotte.

The description of the hearbe, and the flower.

A rinde of a tree for the Rewme.

AMongst the thinges which they sent me from the *Peru*, there is a thicke rinde, which seemeth to bee of a great tree, and being tasted, hath a sharpnes of salt with some drynesse: the trees growe at the side of a riuer, where this rinde is taken of, which is twentie and fiue Leagues from *Lima*; but they are not founde

founde in other partes of the Indias, but onely there. The tree is after the fashion of an Elme, as well in the greatnes, as in the leafe. The Indians when they feele themselues laden with Reumes, or haue the Cough, or any paynes of the head, they make pouder very small of the rinde of the tree, and take it in at their noses, and it causeth them to purge much as them, and with this they cleare themselues of the euil: which we haue experimented, by taking the pouder in at the nose, and it maketh them to purge notably. It seemeth to be more then hot in the second degree.

The vse thereof.

Of the Pacal.

The vse thereof.

IN the same Riuer there groweth an other tree, which the Indians call *Pacal*, which tree is lesser then that we haue spoke of before: the Indians doe vse it made in Ashes mingled with Sope, it taketh away any manner of sore or skabbe in the head, how grieuous soeuer it bee, as well those which growe in the head, as in the bodie: as also it taketh away the markes of the sayde skabbes or sores being neuer so olde. Hether they sent mee a little of the wood, wherewith the Ashes are made, that we might make experience of it.

Of the Paico.

THey sent mee an hearbe which in the *Peru* they call *Paico*: they bee certaine leaues after the manner of the leaues of plantein, of that making and greatnesse, and as they come dry they are very thinne: and being tasted, they haue a notable biting, so that thereby they seeme to bee very hote. And being made into pouder and ta-

ken

ken in wyne, they take away the griefe of the stone in the kidneis, which commeth of windinesse or cold causes: and being sodden and made into a plaister, and laide vpon the griefe, they take it away also. *The vertues thereof.*

An hearbe for the euill of the Reines.

Likewise they sent mee another hearbe, which profiteth much in the euill of the reines, when it commeth of a hotte cause. The Iuyce mingled with the oyntment of Roses amongst it, and one of the leaues or moyst, if it bee needful, laide vpon it, is good for an inflamation, the iuyce thereof being put, and it profiteth much, for it doth resist the inflammation, and mittigate the payne. The leaues which they sent me, bee lyke to small Lettice, with the same greatnesse, and being tasted they are of an euill sauour: it seemeth to be some hearbe notable cold. *The vertues thereof.*

¶ *Of a fruite which groweth* vnder the ground.

They sent me from the *Peru*, a fruite very good, that groweth vnder the earth, and very faire to beholde, and of a very good taste in eating. This fruite hath no roote, nor doeth produce any plante, nor plante doth produce it, but that it groweth vnder the ground as the *Turmas* doe grow vnder the earth, which are called the *Turmas* of the earth. It is of the greatnesse of halfe a finger rounde, and rounde about it is wrought with a very fayre worke, it is of a bay colour: It hath within it a little kernel, which when it is dry, maketh a sounde within, lyke to an *The description of it.*

Almonde: the rinde of it is tawny, and somwhat white, parted into twoo partes lyke vnto an Almonde. It is a fruite of goood sauour and taste, and eating of it, it seemeth that you eate Nuttes.

Where it groweth.

This fruite groweth vnder the earth, in the coast of the Riuer of *Maranon*, and it is not in any other part of al the Indias. It is to be eaten greene and dry, and the beste way is to roste it. It is eaten alwates after meates, as fruite eaten last of all, because it dygeth much the stomacke and leaueth it satisfied, but if you eate much of it, then it bringeth heauinesse to the head. It is a fruite in great reputation, as wel amongst the Indians, as the Spaniardes, and with greate reason, for I haue eaten of them, which they haue brought mee, and they haue a good taste. It seemeth to be a temperate fruite.

Of the fruite called Leucoma.

It is like to Chestnutes.

THey brought mee likewyse a fruite of a tree which the Indians call *Leucoma*, which is like vnto a Chestnutte of these of ours, as wel in colour as in the greatnesse, as also in the whytenesse that the Chestnutte hath. It seemeth that within it is another thing. I did not breake it to see what it was, because they brought me but twoo of them, the one I haue sowen, and the other I haue for to sowe at an other tyme. This fruite doeth beare a tree of much greatnesse, for it is of timber strong and harde, it casteth forth the leaues lyke to *Madronno*, which is a redde berie, growing in the Mountaines of Spaine. This fruite serueth to be eaten, for that they say it is of a good taste, & good for the laske, because it is very dry: they say it is a temperate fruite.

Of

Of the Beades stones to washe withal.

They sent mee a little Chest made of Corke full of rounde beades stones and blacke, of greate beautie, so that they seeme to be made of the wood *Ebano*: and they bee a fruite which a small treee beareth, being more crooked then straight, after the manner of hypers: and it carieth a round fruite as great as a Nut, couered with a certaine fleshynesse clong therevnto, which being taken away, there remaineth a round Bead stone, and so rounde that it cannot be rounder, of blacke colour, most harde, that it can not be broken. *How it is fruite.*

This fruite serueth in place of Sope, in such sorte, that twoo or three of these with hotte water are of more effect to wash withal, and to make cleane cloathes, then one pounde of Sope: and so it rayseth the foame, and woorketh al the effectes that Sope doth, and so they proceed washing by litle and litle, vntil onely the Beadstone doe remaine, which is that which this fruite is folded on, & al are pearced throughe: and there are made of them Beades to pray vpō, which seemeth to be made of *Ebano*. They dure a long tyme, for as they are Beades so harde, that they breake not: this fruite is so bitter, that neither beast nor byrd commeth too it, for the bitternesse feereth. I haue sowen some of the Beades, and they doue growne, and they cast out from them faire leaues very greate. I trust that they will bring forth fruite, for nowe the plantes are very litle, but in tyme I hope they will yelde it. *Sope.*

Of the Crabbes of that Country.

Hiſtorie.

A Gentleman which came from the firme lande certified mee, that hauing had certaine continuall Agues in that countrie, he came to be in a conſumption, and was counſailed to goe to certaine Ilandes, which are betweene *Puerto Rico* and the *Margareta*, for that there is in them greate quantitie of Crabbes, and they are the beſt of the worlde, becauſe they are maintained by Pigeons Egges, which goe thither to lay, and of the yong Pigeons that are there, & that he ſhould eate no other thing but theſe crabbes ſodden, and he was healed very wel: and although he haue eaten much fleſhe of Popingeies for that purpoſe, they did not him ſo much good, as the Crabbes did: and in them that are conſumed, they haue a great property, as *Auenzoar* ſaith, and not only they profit ſuch by manifeſt qualitie or degree, but alſo by their particular propertie which they haue, for the ſame purpoſe.

Of the Cardones.

The medicinal vertues thereof.

BEcauſe I ſhoulde ſee the ſtraungenelle of this Hearbe which is the *Cardones* of the greatnes of a roche of eight ſquare, and vneached like vnto it, they brought them vnto me. It hath a Medicinal vertue, that being newly beaten in a Porter and put into Soyes, it healeth and ſoudereth them forthwith. And well neere I my ſelfe had neede of it, for this purpoſe, for that one of the thornes that it hath, did pricke me. They are ſtrong as Needles which did hurt mee. It ſeemeth to be a ſtrange hearbe.

Of an hearbe for ſuch as are broken.

They

THey sent me a little of an hearbe, and by reason it was so drie it came smal broken in peeces, so that the figure of it could not be seene, which they wrote was maruellous for them that are broken, whether they bee children or men that haue that kinde of griefe, and in those partes they haue it for a sure thing, and it is vsed by one Indian, by applying this hearbe greene, vpon that which is broken, being men or children. And it maketh therupon a certayne binding very strange, without neede of any maner of Bzich, made for the purpose, for they may goe so fast and so swift being bound therwith, as though they had a paire of Bziches, as one told me that had byn healed of the like disease, with the hearbe, and with the maner of bynding. I haue vnderstood that if the maner of binding be as good as this man speaketh of, it is sufficient to heale without the hearbe, or any thing els, by reason that I saw a man of *Cordona* which healed all persons that were broken with onely the bynding that hee made of them, without vsing vnto them any maner of bzich. And this is certayne, that there be some here that were healed and cured by him.

Of the Veruaine.

ALso the same Gentleman wzote vnto me from the *Peru*, that in the Riuers of the Mountaynes of that Countrie neere vnto them, there groweth a greate quantitie of *Veruaine*, like vnto that of Spaine, with the which the Indians doe profite themselues in their cures, for many infirmities, and in especially agaynst all kinde of poyson, and *The vertues thereof.*

for such as say that there hath beene geuen them a morsell, or the like thing.

Historie. I spake heere with a Ladie which came from the *Peru*, and she certified me that hauing beene many yeeres sicke, and being in cure with many Phisitions, she went to an Indian, that was knowen to bee a man that knewe muche of herbes, vnto whom the Indians did put themselues in cure, & hee gaue her to drinke the iuyce clarified of *Veruaine*, which shee her selfe made, and within a fewe dayes after that shee had taken it, she cast out from her a worme, shee sayd it was a hearie Snake, of more then two spannes long, and verie greate, and his tayle was parted, and after she had cast him out from her, she was well and whole. And shee counselled a Gentleman which was in the *Peru*, that was continually sicke to take it, and he tooke it in the morning with Sugar, for so she had taken it, because of the bitternesse that it hath, and he cast out a great number of long and small woormes. and one like to a white long girdell, and since that time hee hath very well his health. And this shee counselled other Persons which were sicke, to doe, that had suspicion, too haue woormes, and with the vse of the sayde iuyce they cast from them many, and they were healed. And it was so certainly, and shee shewed mee a Seruaunt of hers, and it was sayd that according to the greeuousnes of a disease, which hee had, there was geuen vnto him certayne thinges of witchcraft, and with the iuyce of the *Veruaine* that he tooke, he cast by vomite many thinges out of his stomake, of diuers colours, and it was said that it was that wherewith he was bewitched, which being cast foorth, he remayned whole, and of that which toucheth witchcraft I will speake what I haue seene.

Wormes.

Witchcraft

A notable historie. I sawe a seruant of John *de Quinatua Duenas*, beeyng *Aburgales*, who did cast out at his mouth in my presence a greate bundell of heare, of a browne colour, very small, and

hee had in a Paper more then twice as much, which hee had cast vp two houres before, and he remained as though he had cast vp nothing at all, more then the alteration that hee had, to see, that he had cast vp such stuffe.

John Langius an Almayne Phisition, and verie well learned, saith that he saw a woman that complayned much of payne in her stomake, did cast out many peeces of glasse, and peeces of Earthen Platters, and of fish bones wherwith she remayned whole. *Iohn Langius his historie.*

An other case like vnto this *Benenenius* speaketh of in his booke *de morbis mirandis*, but that which I do most maruel at, was, that a labouring man suffering great paines in his belie, so that no medicine could profite him, did cut his owne throate with a knife, and after that he was dead, they opened him & found in his belly great quantity of heare, the like wherof he that I haue spoke of did vomit, with many other peeces of yron. These things I do attribute to ỹ works of the Diuel, for that they cānot be reduced vnto natural causes. The Vertuaine is like that of Spaine, & all the yeere it is greene. *Benenenius historie.*

Of the Mastuerco.

I Haue an hearbe brought from the *Pern*, which they call *Mastuerco*, it is a little hearbe, & doth carry certain small leaues that are round, which beeing beaten in a morter, and the iuyce of them put into any maner of wound, doth refresh, comfort and heale, curing it foorthwith, and the vse of it is not more nor lesse then the vse of the *Tabaco*, in wounds which be freshly made washing them with the iuyce, and laying the beaten leaues to them, and being tasted it seemeth that it is notable hot. *The vertues.*

Of the small wild Lettice.

Likewise

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Of the small wild Lettice.

Likewise

Likewise they brought mee from the same partes an other hearbe, which they call wilde Lettice: the leaues bee like to Lettice, the colour is a sadde greene, it hath vertue too take away the Toothache, receyuing the seething which is made of the leaues, and holding it in the parte where the grieke is, and putting a little of the iuyce in the tooth, which is greeued, for so it taketh away the paines, & ỹ leaues which are stãped, after the iuyce is taken out, must be laid vpon it, & being tasted it is most bitter. It seemeth to be hot in more then the first degree.

It taketh away the toothache.

Of the licour which is called Ambia.

In a great Cane they sent me a Licour which springeth out of a fountaine that is neere to the Sea side, it is of the colour of honie, & as thin, the smel is like the *Tacamahaca*, they say and also they write, that it hath great medicinall vertues, chiefly in the healing of olde diseases, and those which come of colde causes. It taketh away the paines in any parte of the bodie, proceeding of colde or of windinesse. It taketh away the colde in what parte soeuer it be, it doth comfort and dissolue any maner of swelling, and it worketh all the effectes that the *Tacamahaca* and the *Caranna* doe, and so they vse it in those parts, in steede of them: you may not touch nor handle it with your hands, vnlesse you haue them wet, and wheresoeuer it be put, it sticketh fast, that it cannot be taken away, vnlesse it be washed with long time. They sent me this little for a shew, bicause they doe esteem it greatly, & therfore they sent it as a thing very precious. It seemeth to me hot in the third degree, with notable clammines.

The medicinall vertues thereof.

¶ *Of the tree that sheweth whether* one shall liue or die

IN the yere of our Lord, 1562. Whē the Earle of *Nieba* was in the *Peru*, he had there a gentlewomā th was married that serued him, & her husband waxed sicke of a grieuous disease, & an Indian of great reputatiō seeing her to be in much sorow, saide to her, if she would know whether her husbande shoulde liue or die of that disease, he woulde sende her a Bowe of an hearbe, that shee should take in her left hand, and hold it fast, for a good while: and if he should liue, then she shoulde shewe much gladnesse, with holding the Bowe in her hande: and if he should die, then she should shewe much sadnesse. And the Indian sent her the Bow, and she did as he had willed her to do: and the bowe being put into her hand, she tooke so much sadnesse and sorowe, that she threwe it away from her, thinking that she should haue died thereof, and so he died within a fewe daies. I was desirous to know if that it were so, and a Gentleman of the *Peru* that had beene there many yeres, did certifie me and sayd that it was of truth, that the Indians did this with their sicke people. It hath put me in admiration, and in much consideration.

¶ *Of the Granadillia.*

The description of the Granadillas.

FRom the firme Lande they brought mee certayne Fruites which are herbes which they call in the hils of the *Peru* where they grow, *Granadillias*, and this name the Spaniards did giue them, for the likenes & fashion that they haue to our *Granadas*, which wee call

Poungarnardes, for that they are well neere of the same greatnesse and colour when they are rype, sauing that they haue not a little crowne, & now they are dry, they seeme within that the seed is like to the graines of Peares, somewhat greater, for they are all full of little graines, very sayre, and shew very wel, they are white within, and without any sauour. The Plant that this fruite beareth, is like to Iuy, and so it runneth vp and clingeth faste too any thing that is neere to it, whereseoeuer it be set: it is faire when it hath fruite, for the greatnesse it is a particular Herbe, and onely in one place it is founde, it casteth a flower like to a white Rose, and in the Leaues it hath figures which are signes of the Passion of our Lorde, that it seemeth as though they were paynted with muche care, where the Flower is more particular than any other that hath beene seene. The fruite is the little graynes, which we haue spoken of, and when they are in season they be full of Licour, somewhat sharpe, and all full of seede, which are opened as one doeth open an Egge, and the Licour is to bee supped vp with greate contentment of the Indians, and of the Spaniardes. And when they haue supped it vp, many do not feele paines in their stomakes, but rather they soften the Bellie. They seeme to bee temperate, with some moysture.

How it is a plant.

It is a marvellous flower,

Of the herbe of the Sunne.

THIS is a notable Herbe, and although that now they sent mee the seede of it, yet a fewe yeeres past we had the herbe here. It is a strange flower, for it casteth out the greatest Blossoms and the most particulars that euer haue beene seene, for it is greater than a greate Platter or Dishe, and hath diuers colours. It is needefull that it leane to some thing, where it groweth, or els it will bee alwayes falling. The seede of it is like to the seedes of a Pellon, somewhat greater, the flowre

The description of the flower.

doth turne it selfe continually towardes the Sunne, and for this cause they call it by that name, as many other flowers and Hearbes doe the like: it sheweth marueilous faire in Gardens. 98

Of a gumme that is taken out from vnder the grounde.

IN the *Collao* beeyng a countrie of *Peru*, there is a Prouince which doeth not beare any Tree or Plante, because the grounde is full of Gummes, and from this Grounde the Indians take out a Licour, that serueth them to heale many diseases, and to take it out they vse it in this manner.

They make of the Earth certayne Sellernes very greate, and set them vppon timber, or Canes, and vnderneath they put a thing, that may receiue the Licour, which commeth out of them, and they place them in the Sunne, and with the heate and strength therof, the Gumme is melted or the licour which the Earth hath, and the Sellernes remayne without any Licour, which profiteth too make fire of, for in that place there are no Trees, nor any other thing to make fire of: and it is an euill light, for it casteth out blacke Smoke, and an horrible smell, and for all this, seeyng they haue no other thing to make fire of, they take a paynes with it. *How this licour is taken out.*

The licour which commeth forth of it, profiteth for many diseases, and especially when they depende of colde, or colde causes. It taketh away any griefe of the sayde cause, and all swellinges which come therof: they heale with it woundes, and all the euilles which the *Carana*, and the *Tacamahaca* doe heale. That which *The vertues thereof.*

they sent me, is of a red colour, somewhat darke, and it hath a good smell.

Of the Bezaar stones of the Peru.

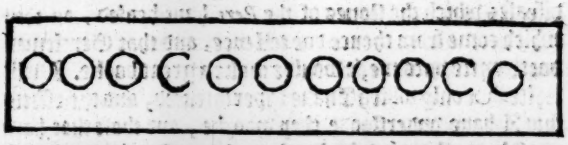
ALthough in the second parte I treated of the *Bezaar* stones, that haue been founde in the mountaines of the *Peru*, for that they haue beene sent me by the first discouerer of them, the best of as many as from those partes haue come, yet I would say in this thirde parte some thing of them, which he sent me for knowledge, saying: that because I wrote of them they had knowledge of them: and the booke which I wrote of them, was the guide to finde and discouer them, as we haue sayd, as he sheweth by his letter, which we haue set in the second parte.

Those which hee sent mee too prooue bee verie excellent in their coullour, making, and greatenesse, whereof I haue broken some, and finde them as excellent as those of the East India: and so they prooue in ponder, or in one little graine as the other doe, and in coullour well neere they are the same. Truth it is, that those which haue this qualitie and goodnesse, and haue all the qualities that the *Bezaar* stones ought to haue which are fine, shoulde bee those that are taken out of the beastes, that are fedde in the Mountaynes, for those which are taken out of them that are bredde in the playne groundes, are not so good, nor haue any Medicinall vertues, because the Beastes are not mayntayned by those healthfull Hearbes, whereby these stones are ingendered, for as they bee Beastes and chewe that which they eate of the iuyce, that proceedeth from the herbs, the stones are ingendered. Which thing that Gentleman gaue well to vnderstande, who was the first discouerer

of

of them, who did see where they lay, and were med within the beast, and with his owne handes made the Anatomy of him, and wrot vnto me that the *Bezoar* stones are growing in those beastes, after the maner of a garde made of flesh, of the length of two spannes, little more or lesse, and of three fingers breadth, which is opened neere vnto the Mawe of the inner parte, and in the garde the stones are set in order one after an other, like vnto button holes, in a coate, in this forme.

Where these stones doe growe.



How they are set in order.

And they open that garde of flesh being closed, and take out the stones, that surely it is a maruellous thing to see, what Nature hath created there, for our health & remedie of our euils. And as I haue vnderstoode, that these which are brought from the East India, be founde after the same maner, so I speake the truthe, for they bring very many which are false, that amongest one hundred there are not to bee founde tenne that are true, and their writers of the East India doe confesse, that there be maye many indeed which are false.

The people of the East India take them out also of a certaine kinde of Goates, that bee for the most parte redde as ours be: they are the best stones which are take out of þ cattel, which goe in the Mountaines of *Persia*: and likewise they take them out of other Goates, that goe in the playne Countries of *Malaca*, and these are not had in such estimation, nor haue the goodnesse nor the vertues that they of *Persia* haue, because those Goates of *Malaca* doe serue for cattell to bee eaten, and they be not maintained by healthful hearbes of the mountaines, as they that

They of the Oriental Indias.

goe on them are: the lyke is in our Occidental Indias: for those which are brought vp in the Mountaines of the *Peru*, haue the stones fine and true. which haue the maruellous Medicinal vertues, and they that are in the playne grounde, are like to these of *Malaca*, that goe in flockes as cattel do, which serue for the Butcherie, and out of these they take many stones, but they are without profite, because they are not maintayned by the healthful hearbes of the mountaines, as we haue saide.

Note.

If I would set downe heere the greate effectes and the diseases which the stones of the *Peru* haue healed, as they which come from thence doe tell mee, and that Gentleman doeth write vnto me, it would make a great booke. I will write that only which I haue experimented, and the effects that I haue vnderstoode they worke, and those that haue past by my hands, wherby al credit may be giuen vnto the, as a thing certaine, seeing that there is experience made of them, with al assurance and truste, that they may so be vsed.

The medicinal vertues which they haue.

Our Occidentall *Bezaar* stones haue great vertues, principally they remedy many persons, which be sick of the harte. For the which I haue giuen great quantitie of them, that haue beene brought mee, and they haue wrought maruellous effects, in so much that many persons which did suffer soundings, by taking it away from them, were deliuered from death. It must be giuen when they doe sounde, a before it come, taking it in the morning fasting, with Role water, if the partie haue great heate: if not, then with the water of the flowers of Orenges, the quantity of foure graynes euery tyme made into pouder, in all kinde of venom, it is the most principal remedy that we know nowe, and that which hath wrought best effect, in many that haue beene poysoned, which haue taken it as wel for venom taken at the mouth, as by bytings of venomous wormes, which are ful of poyson. It doth truly a maruellous and a manifest worke, vnto them

For soundings.

In al kind of venom.

that

that haue dronke water standing in a stinking lake, beeing infected with beastes or vermine which are full of poyson, & being swollen immediatly after that they had dronke it: who by taking this stone twoo or three tymes, are remedied, as I haue seene thē after this hath happened, whole and well.

They that haue dronke euil waters.

In Pestilent Feuers I haue giuen it many tymes, and surely it doeth extinguishe and kil the malice of them, which is the principal thing that the Phisitions shoulde procure in the lyke diseases. For although it take away the cause, and withdrawe the putrefaction, yet if it doe not extinguish and take away the malice, the cure is neuer at an ende. For that is it which killeth, and doth the principal harte, and where there are certain spottes in the body like to Flea bytinges, which appeare in the like feuers, the *Bezaar* stone of our Indias doeth worke a maruellous effecte. Of those which they haue brought mee, I haue spent the most parte, giuing thē in the like diseases, and surely they haue remedied many with maruellous successe, & that wherin some of them haue bene spent by me, hath bene in soundings: and surely I haue seene in these stones the effects so greate, that it seemeth a thing of wonder. And especially I haue seene these caules more remedied in worke then in mē. It is a maruellous thing to be takē, & it hath wrought manifest effects, & where there is a Melācholike humor, it doth repaire it much, & doth in it & in all things which do result of it, a great worke, be it vniuersal or particular, in the head, or that which they call *Mirachia*, and also in them that haue the leprosis of the *Arabians* or *Elephantiasis*, of the Greekes. It doeth profit much in Scabbes, in Itchings, in Scuruinesse, and in all partes of the body, that are infected, it maketh a very good worke, and doth remedie these euilles manifestly, for that this stone hath propertie to heale them. I haue geuen it in quarterne Agewes, and although it take not away the quarterne:

Note.

In Melancholike humors.

In Leprosie and all infection of the body.

In quarterne Agewes.

terne: yet it taketh away the accidentes of it, the faintnesse & sadnesse, and the griefe of the harte, which in these Feuers are common. Surely they feele with the vse of it notable profite, in al long and importunate diseases I do geue it, & they finde profite in it, chiefly those which stand in feare, of any malice of disease, or windinesse, whatsoeuer it bee. For I haue seene, that in this it hath a greate propertie, and of this it commeth, that it is good to cast into pourges, some graines of it, that if the Pourge doe carry venomous qualities, it may rectifie them, and amende them, and if not, it giueth force, and strength to the harte, and they woorke the better. In the oriental Indias they haue a custome to purge themselues twyce euery yere, and especially the noble people of estimation, and after they haue purged themselues, they take euery morning fasting foure graines of the *Bezaar* stone, with Rose water, or with water made for the purpose, and they say that this doeth conserue their youth, and strengthen the members, and preserue them from diseases: and it is a good vse, for it cannot choose, but doe them much good. For Wormes they geue this Stone with most happy successe, and surely I haue giuen it to many people, and especially to Children, and Boyes, that are tormented with this euill, and I haue seene such workes as are not to be beleeued, if they were not seene. I geue it by it selfe, and also mingled with this pouder, in this forme:

In long euils.

A custome of the Orientall Indians.

I doe take hearbe *Lumbrigera* the waight of twelue pence, the seede of *Santonico* the waight of sixe pence, the Horne of a Harte burned, and the seede of *Verdolagas*, and *Carlina*, of euery one the waight of three pence, and the *Bezaar* Stone of the *Pern*, the waight of three pences of these thinges let there be small Pouder made, and let them bee wel mingled. These Pouders are maruellous and of greate effect, to expell Wormes, and very much experimented in many people, and they haue wrought in this case

Pouders to be meruelled at for the wormes, and al kindes of them.

great

greate effectes, and they must be giuen in the morning fasting, as to the Phisition shal seeme good, according to the age of him that shall take them, vsing some Medicine of Milke, and Sugar twoo houres after they bee taken. And vnto children being sicke of it, wee geue this stone mingled with milke, and without it, if they doe sucke, and it doeth a marueilous worke: and to them that be in yeeres, by it selfe, or mingled with other thinges appropriated for the disease. In conclusion, we geue this stone in all long diseases, and importunate, where the ordinary medicines haue not profited, in which it doeth manifest profite, and if it doe no profit, yet it can doe no hurte.

Of the Fig trees of the Peru.

Figge trees beeing caried from Spaine to the *Peru*, haue increased so wel in that Countrie, that there is great plentie of them, where they cary many and very good Figges, of all sortes. And you shal vnderstande, that in that countrie there are certaine kindes of Vermyn, which are called Spyders, and whersoeuer they bee, they doe spinne, and make Nettes as they of Spaine doe. These kinde of Vermyn bee greate, and come to bee as great as Orenges, and they are so ful of poyson that with one stinging they kill, vnlesse there bee vsed great remedie. And if it bee long tyme without remedie, and that the Poyson goe vp to the hart, there is nothing that can bee done that will benefite, but he must die without remedie: and for this there is founde a remedy in the Figge trees, which is a marueilous thing, that as soone as the Indians or the Spaniardes doe feele themselues bitten by this euill Spyder, they goe to the Figge trees, and put vnto it the Milke which commeth foorth of the Leaues of them, two or three times to the place that is bitten, and this worketh so great effect, that

Spyders.

that it remedieth it which is so poysoned, with the venom that the Vermine did cast into the sore, and the accidentes be remitted which they suffer, to wit, great griefs and soundings, remaining only to heale the place bitten, and as it is little, so it healeth forthwith, although they procure to keepe it open a long tyme. And Gods wil is, that at all tymes this remedie shoulde not lacke, for the Figge trees neuer loose their leaues, throughout all the yeere they are alwayes greene.

Of the Coca.

The description of the Coca.

I Was desirous to see that hearbe so celebrated of the Indiãs, so many yeres past, which they call the *Coca*, wo they sow and till with much care, and diligence, because they vse it for their pleasures, which wee wil speake of. The *Coca* is an hearbe of the height of a yerd, little more or lesse, it carieth leaues lyke to *Arraihan*, somewhat greater, and in that Leafe there is marked an other leafe of the lyke forme, with a line very thinne: they are softe, and of colour a light greene, they carry the seede in clusters, and it commeth to be red when it is rype, as the seed of *Arraihan*, when it is rype. And it is of the same greatnesse, when the hearbe is seasoned, that it is to be gathered, it is knowen in the seede, that it is rype when it is of some rednes lyke to a blackish colour, and the hearbe beeing gathered, is put into Canes and other things, that they may dry, that they may be kepte and caried to other partes. For that they cary them from the high Mountaines, to other places, as marchãdise

to be solde, they barter and change them for Pantelles, and Cattel, and Salt, and other things which runne like money amongst vs: they plant the seede in *Almaciga*, and from that they take them vp and set them in other places, into Earth that is wel laboured or tilled, and made conuenient to set them in by their lines and order, as we do set here a Garden of Beanes, or of Pease.

The vse of it amongst the Indians is a thing generall, for many things, for when they trauell by the way, for need and for their content when they are in their houses, they vse it in this forme. They take Cokles or Oysters, in their shelles, and burne them and grinde them, and after they are burned they remaine like Lyme, very small grounde: then they take the Leues of the *Coca*, and chewe them in their Mouthes, and as they chawe it, they mingle with it some of that pouder made of the shelles in such sorte, that they make it lyke to a Paste, taking lesse of the Pouder then of the hearbe, and of this Paste they make certaine small bawles rounde, and lay them to dry, and whe they wil vse them, they take a little Ball in their mouth, and chawe it, rowling it from one place to an other, procuring to conserue it all that they can, and that being done, they take another, and so they goe, vsing it al the time that they haue need, which is when they trauell by the way, and especially if it bee by wayes where is no meate, nor plentie of water. For the vse of these litle Balles taketh the hunger and thirst from them: & they say that they receiue substance therby, as though they did eate meate. At other times they vse them for their pleasure, although they labour not by the way, and they vse the same *Coca* alone, chewing it & tossing it in their mouths from one side to another, until there be no vertue remaining in it, and then they take another. *The vse of it.*

When they will make themselues monke, and bee out of iudgement, they mingle with the *Coca* the leaues of the *Note.*

Tabaco, and chewe them all together, and goe as they were out of their wittes, or as if they were monke, which is a thing that doeth giue them great contentment, to bee in that sorte. Surely it is a thing of great consideration, to see howe desirous the Indians are to be depryued of their wittes, and to bee without vnderstanding, seeing that they vse thus the *Coca* with the Tabaco, and al to this end, that they would be without vnderstanding, and haue their wittes taken from them, as wee sayde in the second parte, when wee treated of the Tabaco.

Of the diuers colours of the grounde.

MAruellous thing it is, and well to be considered, the diuers colours of the grounde which are in the fieldes, in the countries of the *Peru*, for that looking a farre of you shall see many partes of grounde of diuers colours, which seeme to bee clothes of diuers colours layde to dry in the Sunne: for you shall see one parte of the grounde Greene, and an other Blewe, and foorthwith an other yealow, and whyte, and blacke, and red, and so of other colours, all which are Mineries of diuers Earths. Of the blacke I can say that they sent mee a little that there with I might make Inke, which beeing cast into water or wyne there is made there of very good Inke, wherewith one may wryte very wel, but it is some what blewe, which maketh it of a better shewe.

The red grounde hath beene a thing of great riches, for that which hath beene taken out of it, for it is a Minery most excellent, of which is made quicke Siluer, and there out is taken such quantitie of it, that there are carried to the newe Spayne, Shippes laden with it, which is a riches

Quick siluer.

so greate, that it is not knowen vnto the Indians. It serueth them for no other vse then to mingle it with certain gummes, to paint themselues withall, which they vse to doe when they goe to their warres to shewe themselues gallant, and fierce. Euery day they discouer in those countries great Mineries of metals, & such like things, for they haue found out a mountaine of Oker, & a myne of Allom, & an other of Brimstone & many other things which they doe daily discouer.

Of the Casany.

I Haue caused them to bring me from *San Cto Domingo* a leafe of that plant wherof they make the *Casani*, and they brought it me. The *Casani* is the bread, which the Indians so many multitudes of yeeres haue maintained themselues withall, and doe yet maintaine themselues, & likewise many Spaniardes. It is made of an herbe that the Indians doe call *Yuca*, which is of fiue or sixe spannes of height, it carrieth certaine Leaues open, spreade abroade like to the fingers of an hand, and euery one carrieth seuen or eight points, they are alwayes greene, they are set in a ground well tilled, of peeces cut of from the same plant, the fruit is after the maner of grosse Turneyes, they are of colour Tawnie without, onely in the body, for within they are white, & they pare them to vse them: and of this fruite they make Breade in this forme.

Casani is bred in the Indias.

The description of the hearbe and the fruite.

They make it cleane from the Rynde, and grate it in certayne Graters, which are made of Medles, and being so grated they put it into a slue of palme, & vpon it they hang thinges of waight, which are great stones, which make the iuyce run out of it, and being well pressed it remaineth as Almondes beaten: they cast this into a playne frying panne of

How they make bread of the fruite.

Earth,

Earth, that they haue put to the fire, and there they knedeth and make it like to a little cake of Egges, turning it from one side to an other, and after it is well kneded, it remayneth like a Cake, of the thickneſſe of a peece of ſiluer of foure ſhillinges, or little more, which they lay in the Sunne, that it may dyie, and theſe Cakes they vſe for Bread, which are of muche ſubſtaunce. Theſe Cakes continue long time without corrupting, and they bring them in the ſhippes which come from thoſe partes, into Spayne without beyng corrupted, and ſerue for Biſket too all the people. It eateth as a thing tharpe, and ſo it ſerueth, and they lay it to ſoake in water, or in broth, or in Potage, for after this manner they ſerue themſelues better with it, then to eate it dyie. It is needefull to haue a veſſel with water, for to ſoake it in.

Note the marueiles of the iuyce.

It is a maueilous thing of the iuyce which commeth out of this fruite, which is ſpoken of, that if any Man or beaſt doe drinke it, or any part of it, incontinently he dieth, as with the moſt ſtrong venome that is in the worlde: but if this iuyce doe ſeeth, and bee conſumed the one halfe, and ſo ſet out too coole, it ſerueth for very good Vineger, and it is vſed as if it were made of Wine: and if you ſeeth it vntill it be throughly purged and thicke, it ſerueth for Honie, and becommeth ſweete: you may ſee how much the ſeething auayleth in theſe thinges, ſeeyng that of moſt venome, it maketh meate, and healthfull drinke. And I will ſay an other thing which bringeth admiration: that all this kynde of Corne, which groweth in the firme Lande which is like to that of *Sancto Domingo*, which they call *Cacaui*, is healthfull, and the Fruite thereof is eaten and the Water that commeth of it is drunke, without hauing any venomous qualitie, and that of *Sancto Domingo*, howſoeuer it be eaten and the iuyce therof vnles it be ſodden, it killeth. And that the diſpoſition of the place is ſo greate

a cauſe,

cause, that that which is healthfull and allowable sustenance in the firme lande, the same is mortal venome in al the Ilandes: as *Columela* writeth of the Peache, that it was venome most mischeeuous, which in *Persia* did kil men and being brought into Italy it lost that malice and propertie that it had to kill, and geueth vnto vs health, and a sweete iuyce. *Columela.*

Howsoeuer it be, hauing in the Indias so much Mayes, and so common in all partes thereof, I woulde not eate *Casani*, seeyng that the Mayes are of as good substaunce as our Wheate, and in no parte hath eyther venome, or poyson, but rather is healthful, and maketh a good stomake. There is bread made of it, as of the *Casani*, for they grinde it, and with water they kneede it, and in a Fryng panne of Earth they bake certayne Cakes, which they make of it, and it must be eaten freshe, assoone as it is made: for beyng dry, it is sharpe and troublesome to swallowe downe, and doeth offende the teeth. *Mayz.* *Bread of Mayz.*

The *Batatas*, which is a common fruite in those Countries, I take for a victayle of muche Substaunce, and that they are in the middest betweene flesh and Fruite. Trueth it is, that they be wyndie, but that is taken from them by rosting, chiefly if they bee put into fine Wyne: there is made of them Conserue very excellent, as Marmolade, and small Mosselles, and they make Potages and Brothes, and Cakes of them very excellent: they are subiect that there be made of them any maner of Conserue, and any maner of meate: ther be so many in Spaine, that they bring from *Velez Malliga* euery yeere to Seuill, tenne or twelue Carueles laden with them. They be sowen of the same plantes that are sette, the smallest of them, or peeces of the greatest in the Earth that is well tilled, and they growe very well, and in eyght Monethes the rootes waxe very grosse, so that you may eate of them: They be temperate, and beeyng rosted, or otherwise dyest, they soften the Bellie, *Batatas.*

and

and beyng raw, they are not good to bee eaten, because they are wyndie, and hard of dilgestion.

Of the Canes which are good for the shortnesse of breath.

THey bring from the newe Spayne great Canes, of a Cane that are couered within & without with a certain gumme, & to me it seemeth that it is mingled with the iuyce of *Tabaco*, for it is heauy. It seemeth that the Cane is annoynted, & as a thing that clingeth fast, it is clunged wel to the said Cane, and it is of a blacke colour, and being hard it clingeth not, they kindle the Cane at that part where the gumme is, and the other parte of it they put in the mouth, and they receiue that smoke, and with it they cast out from them all fleume and rottennesse, that is in the breast: and this they do when they finde themselues greeued with the shortnesse of winde, so that they be all ready to choke. I haue seene it done by a Gentleman, who is much payned with it many times, and receiueth by it great profite: and dyd it first with the *Tabaco*, taking the smoke of it, and it brought to him the like benefit. And for this cause, I say, that it seemeth, to carry with it the iuyce of the *Tabaco*, mingled with the one and with the other. It is done with al assurance, for that we do see it experimented with manifest assurance in many.

For faintnesse or shortnesse of breath.

Some beeing sicke of the shortnesse of breath, that come frō the Indias, with it I haue seene expel, & cast out this rottennes, by taking a little *Tabaco* green, & chewing the iuyce of it, th although it be lothsome, it doth them much good to expell the rottennesse & fleumes, which are retained within the

bodie.

byestes, so that they be lightened with it notably. It is a marvellous thing, the greate vertues, and sundrie and diuers effectes that they doe discouer of the *Tabaco*: for besides that which I haue written of it in the second parte, of the maruellous vertues therof, I determined to make further triall of it, as I haue vnderstood, and seene since that time.

¶ *Of the Carlo Sancto.*

IN the second parte wee entreated of the vertues of a Roote, that then they had brought from the newe Spayne, which they cal *Carlo Sancto*, & now in these ships they haue brought it, with great veneration and estimation: and the roote is called *Indica*, and they hyng written many vertues of it more then they are woonte too repoyte of the Rosemarie. Nowe that which hath beene experimented, and seene since that I wrote of it, I will speake, of this Roote, which being made into Pouder, geuen to women that newly brought Children, who for euill keeping haue taken greate colde and be numbe, it profiteth muche to prouoke them to sweate, and maketh them remayne cleere: it profiteth muche geuen with Wine, or water of the floures of Orenges, vnto them that haue a harde labour. There was a Frier which had paynes of the Stomake, and no tast of his Meate, but had an euill breath, and much windynesse, and all did proceede of colde that hee had taken, and little natural heate. He sodde of these Rootes in water at his discretion, as the water of the *Sarcaparillia* is sodden, and so he dranke it continually, at dinner & supper for a long time, and it did so well with him, that he amended his stomake, and increased the heate of it, whereby hee did digest, and consume his meate very well, and tooke from him his euill breath, and consumed the windes, and in taking

The vertues thereof.

Historia.

For the that be broken.

king of this water there followed a remedy not thought of, which was, for that he was broken many yeres, & did weare continually about him a Bitch made for the same purpose, and he left it not of in a long time: but hauing vsed the water two moneths, he found himselfe whole and well, and so he is now well without any feeling of it.

In the seething of this roote, washing your mouth therewith, it strengtheneth the Gummes, it keepeth the teeth from worme eating, and if you haue any teeth worme eaten, it suffereth them not to proceede forward. I haue experimented many yeeres to cause the mouth to be washed continually with the equall partes of vineger of Scuilles, and water of the small heddes of Roses, that surely if it be vsed to wash the teeth and gummes therewith continually, it preserueth them from eating of wormes, and if there be any, it passeth not forward, which thing I haue experimented and vsed in many, for many yeeres.

For the teeth.

Note.

Of the stone for the Mother.

How it is a stone.

They bring also from the newe Spaine a stone, the they say doth profit much for the euil of the mother, it is a blacke stone and very smooth & waighty, for the most part they are long & round. It is a great thing that they report this stone doth, for that a Lady of great countenance and credite, certified me that she put it to her Nauill, and it clung fast to it, and she hath found therwith manifest profit, & so doe others say that haue vsed it in ỹ like sort. When they fele the paines, they be well neere choked with it, & in laying to the stone, it taketh it away immediatly, and if it lie to cõtinually, it neuer commeth vnto them. The credite that I geue to the thing, is the experience that is knowen of it.

Of

Of the Canafistola in Conserua.

I Was desirous to see the leafe of the tree, that the *Canafistola* beareth, & the flower wh it casteth out, seyng that here wee haue the fruit so knowne: & so they brought me the leafe, & the flower dry. The leaf is like to the leafe of a Peare tree, the flower is very little, & white, of fiue leaues, and although it be dry it hath some good smell. Of these flowers come foorth those great Canes of the *Canafistola*, so knowen of all people in the world. And there are caried from this our Citie many ships laden of it, and before it came from the Indias, the *Canafistola* was brought from Egypt, to Alexandria, and from thence to Uenice, and from thence it was reparted to all places, and now they bring it from *Sancto Domingo*, and Saint John *de Puerto Rico*, vnto this Citie, and from thence it is reparted through all the world. For that of our Indias is taken too bee better, and of better woorke then that of *Leuante*. Of that little flower so small, are produced those Canes of *Canafistola*, that some of them are foure Paumes of length: from the time that they spring, and come to the greatnesse that they should haue, they are alwayes greene, and in taste of much sharpenesse, as the Berries called *Algarrouas* be when they are green, after they are growne as greate as they will bee, they waxe ripe, and then they are redde, and they come to be blacke, and the more blacke they bee, the fuller of Hony they are, and more ripe. And the Canes that are not very blacke but somewhat like to redde are not ripe, insomuche that the moste blacke, and the smoothest, and the waightiest are the best. Of the flower, as wee haue said, there is made Conserua of two sortes, the one beaten with Sugar like Sugar of Roses, and the other of the whole flower sodden in Sugar, the one and the other is verie good Conserua: beeyng the

The leafe & the Flower of the Canafistola.

Conserua of the flowre.

ken from twoo to three Dunces of it, it purgeth well and eallily, and euen as it is good to take, ſo it is good to woꝛke, foꝛ that I haue purged many people with it, and it maketh a very good woꝛke, and purgeth without paynes. One thing they doe euill in thoſe partes, which is, that they neuer bring them hither made with good Sugar, if they come ſo, they woulde be the better, and of better taſt. They bee purges foꝛ delicate people, they euacuate the ſame humoꝛ that the *Canafiſtola* doth. Of the Canes of the ſmall *Canafiſtola* there is made an other Conſerua verie good, which is an excellent purge, and delicate: foꝛ they take the ſmall Canes, which are growing of a ſmall time, and ſeeth them in Sugar, and with the ſeething and Sugar, is taken from them the ſharpeneſſe and the dꝛineſſe which they haue, and they are made tender and ſoſte, and of a very good ſauour. Theſe beyng taken, make a very good woꝛke, and purge without griefe oꝛ moleſtation, and without all accidentes and faintneſſe that purges are vſed to pꝛocure, foꝛ that they are full of good taſt, at the taking of them, and light of woꝛking. They are geuen from two Dunces to three, I haue geuen them many times with very good ſucceſſe, and haue taken them beyng ſicke, and they haue wꝛought verie well with mee. Of theſe Conſeruas they bring hither euery yeere from *Sancto Domingo*, and *Puerto Rico* many Barrelles full. The *Canafiſtola* that is perfect and rype, is the moſte excellent Medicine foꝛ to purge withall, of as many as haue been knowne to this day, and that doeth his woꝛke beſt in that which it ſerueth foꝛ, and with moſt aſſurance, as it is well knowne not onely to Phiſitions, but alſo to all the woꝛld, and doeth his woꝛke without the hurtes and accidents which other Purgatiue Medicines are vſed too doe, and it is a generall Medicine, and amongſt them that are called bleſſed, is the moſt bleſſed of all, whoſe vertues and pꝛopeꝛties wee doe treate of particularly, in the firſt part, and that which we

Of the Canes in Conſerua.

haue

haue spoken heere, hath beene to geue relation of the leaues, and flowers of it, which they haue now brought mee.

One thing I would they should be aduertised of, that when we are commanded to geue *Canafistola*, to lighten and soften the bellie, and that the common matters may bee voyded downe, is ment that they shoulde take it a final tyme before meate be eaten, at the most halfe an houre before, for the meate being mingled iointly with it, worketh with it, and in this order it maketh a very good worke, and purgeth very wel, & without paines: which is not done with that which is taken any long time before meate, as two or three houres before, as now many doe vse it, for that the meate beeing dilated, it maketh an ende of worcking. And as it is a thing without strength and weake, it goeth al into vapours, and so sheadeth it selfe abroade throughout al the body: & if it tarry long, it is conuerted into meate, and substaunce, which I haue seene by experience many yeeres wherein I haue practised, that alwayes as I gaue it halfe an houre before meate at the most, it maketh a good worke, and if it be giuen many houres before meate, it purgeth, and euacuateth little. Concerning mingling of medicines, which doe purge, with the meate, *Hipocrates* treateth of it in many partes, and *Galene* in his Commentaries. And trueth it is, that when we wil that the *Canafistola* should not euacuate, but that the vapours shoulde bee spred abroade by the reines, and all the body, wee geue it many houres before meate, and then not working, it performeth the effect that wee haue spoken of. *Note.*

Of the Balsamo of Tolu.

They newly bring now from the Firme lande, from a Prouince which is betweene *Cartagena*, & *Nombre de Dios*, which the Indians call *Tolu*, a Balsamo, or licour, that is the best thing, and of greatest vertues,

what trees they are whereof it is gathered.

of as many thinges as come from these partes. They gather it from certaine trees, which are after the manner of litle *Pinos*, which cast out many bowes to al partes. It carrieth the leafe lyke to *Algarroua*, al the yeere it is greene, they are the best which growe in a softe grounde well tilled.

How it is gathered.

This Ballamo the Indians doe gather by way of incision, gyuing certaine cuttes in the rinde of the tree, for it is thinne and soft, and they set vnderneath it, neere vnto the tree, thinges like to dishes made of waxe, which is in that country blacke, which they take out of Hiues, that certaine

Black waxe.

blacke Bees doe make in the chappinges of the grounde, I haue seene brought much of this Waxe into Spaine, and it was spent in Torches, but it was forbidden that none of it should be spent, for the smoke which it cast from it, had so euil a smel, that it coulde not bee suffered. They did vse this waxe in matters of Medicine, for therof were made Cere-clothes, which wrought very good effects, in mittigating griefe of any colde cause, it dissolueth any maner of swellinges, and woorketh many other good effectes. Of this waxe the Indians doe make vessels lyke to a spoone, and set them close to the tree, that they may receiue the licour that commeth out of it, by the places where the cuttings are made, and from thence they receiue it into those vessselles: and it is needfull that it be done in tyme of great heate, that the cuttinges may cast out the licour, and in this tyme lykewyse, there soketh out of the ioyntes of the sayde tree some licour, and it is lost because it is so little, and falleth into the grounde: in the night time there commeth forth none.

This licour, or Ballamo is very much esteemed amongst the Indians, and is of greate value, and with the notable woorkes which therewith are done, and the Spaniardes haue learned, and by seeing the great woorkes which it maketh,

keth, they haue brought it hether, as a thing of great estimation, and such a thing as they buy there for a great price: and they haue reason so to doe: for one of the best thinges that haue come from those partes, which haue beene brought for Medicine, is this Ballamo, which seemeth to be better then that of the newe Spaine, and in it selfe appeareth to haue more vertues.

It is of an Albome colour, very neere lyke to a thing that is gilt, it is not very thinne, nor very thicke, it clyngeth faste wheresoeuer it bee layde, and it hath the taste and sauour sweete, and although it bee taken, it maketh not any horriblenesse, as the other Ballamo doeth: it hath a most excellent smell, lyke to Limons, insomuch that where soeuer it bee, the good smell thereof giueth greate contentment, and it can not bee hidden, for a little of it smelleth much: and if you rubbe your hande therewith, there remayneth a maruellous smel. The woorkes thereof are excellent and very greate, for that it is licour which is taken out by incision, as they tooke out in olde tyme the Ballamo in Egypt: and for al those diseases for which that was good, this of ours is as good.

The colour & maner of it.

The workes & effectes of this Ballamo.

How they cure with it.

It healeth al fresh woundes, comforting the partes, and ioyning them without making any matter, and without leauing any signe of them. The superfluitie that is in the wound must be taken away of what sort soeuer it be, & washed with wine, & layned wel in the lippes & parts therof, and then the Ballamo laid to it, when the coldnesse is out of it, and forthwith a double linnen cloth vpon it, wette in the same Ballamo, and so bounde that the lippes goe not a sunder, and keeping diet, and vsing letting of blood if it be needful, and not vnbinding it vntill the fourth day, and they shall finde the wounde comforted, except that there bee any accident, which causeth it to bee vndone before. And when the cause is such, that it requireth to bee dressed

euery day, by reiterating the wette Linnen cloth in the Ballsamo, it wil bee healed: for the vertue of this Ballamo is to cause that there bee no matter engendered in the woundes, and especially this Ballsamo doeth profite in woundes, where there hath beene cuttinges of bones, taking them out that haue beene diuided one from another, and not touching the rest, for that the vertue of the Ballsamo will caste them out, and hauing so done, wil heale the wounde. One of the thinges wherein this Ballsamo worketh greate effectes, is in woundes, and ioyntes, and in cuttinges of Sinewes, & in al prickes: for in all these kindes of woundes it maketh a maruellous worke, curing and preseruing them from extreame colde, and from running together of Sinewes, that they remayne not lame. The woundes which doe penetrate, are healed with this Ballsamo, being mingled with whyte wyne, and spouting it into them, and after three houres taking it out again. This must be done in wounds or prickes, once euery day, that it may goe with a moderate heat. Likewyse this Ballsamo serueth to be applied, where haue beene giuen dyp blowes, or hurlinges, and for al workes of Surgerie, where is no notable inflammation, which beeing taken away with the Medicines, that are conuenient for it, the Ballsamo may then bee vsed.

In diseases that belong not to Surgery.

In euilles which belong not to Surgerie this Ballsamo doth profit much, as in him that hath the shortnes of breath, by taking a fewe droppes in whyte wyne it profiteth him much: it taketh away the griefe of the head cõming of a colde cause, and a litle Plaister being laide vpon the griefe, and wette therewith to the Temples of the head, taketh away all runnings by those partes, and in especially the euilles of the eyes, and Reumes that runne into them, beeing layde to the foreparte of the head, and it must be good and hot. It taketh away the paynes of it, and comforteth it, and remedieth the Palsie. Some that haue beene in a Consumption

haue

haue vsed it, taking some droppes in the morning, licking them out of the Palme of the hande, and they haue felt notable profit. And it maketh cleane the brest very wel, it is good to take some droppes with *Aqua vitæ*, hot, before any maner of colde in a Quarterne Ague, or of a long importunate tertian Ague, annoynting with the same Balsamo, mingled with Oyle of *Ruda*, the Temples of the head, good and hot before the colde doeth come. If with the Balsamo they annoint themselues from the mouth of the stomacke to the Nauil, it comforteth the stomacke, it giueth a lust to meate, it helpeth digestion, it dissolueth Windes, it taketh away the paines of the stomacke, and it worketh farre better these effects, if the halfe of the Balsamo be mingled with another halfe of Oyle of Spike *Nardi* compounded or simple, and so it is better applyed. There is great experience of it in the Indias, for Swellinges that are in the maner of Dropsies: and mingling it with oyntment, disopilatiue of equal parts, and annointing the belly therewith, chiefly the parte neere ẏ Lunges, there are seene wrought therewith great effects: it dissolueth any maner of swelling or hardnes that is in any parte of the body, and being laide vpon any paine that commeth of a colde cause, although it be of long continuance, it taketh it away, bringing it to be so smal vntil it fal of it self, the same it doeth wheresoeuer is any winde. And if it bee in the belly, or in any parte of the body, wetting a Linen cloth hot in *Aqua vitæ* of the best, and applying it to the place, where the griefe of the Stone is, and mingled with Oyle made for the purpose, it maketh a great woorke, it taketh away the paynes of the Sinewes, and when they bee shronke together, in a very hot weather, rubbing them with it, it dissolueth them. The euil called the *Lamparones* that are open or shutte, it healeth. Many other effectes this maruellous licour worketh which I haue not knowen, but these which I haue knowen I doe manifest to al the worlde, that they may

take profite by so marueilous a Medicine, which hath so many vertues as you haue heard, and euery day the tyme will discouer other greater.

The ende of the thirde, and last parte.

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A

Booke which treateth of two medicines most excellent agaynst all Venome, which are the *Bezaar* stone, and the Herbe *Escuerconera*.

Wherein are declared their maruellous effects & great vertues, with the manner how to cure the said venoms, and the order which is to be vsed for to be preserued from them.

Where shall be seene greate secretes *in medicine and many experiences*.

Newly compyled by Doctor *Monardes of Sevill*.

1574.

Translated out of Spanish into English, by Iohn Frampton.

1580.

¶ To the Right Woorshipfull, *Maister Edwarde Dier Esquier*,

John Frampton wisheth increase of all woorship with perpetuall *felicitie*.

FInding heretofore, Right Worshipfull, my former translation out of Spanish into English, of the work of Doctor Monardes of Seuill, treating of thinges of the West Indias, to be some thing painful to me, not before accustomed in Translations, in tongues so farre differing in phrase of speech: I was forced to cut of, and to leaue three Bookes of the whole work vndone, dedicated vnto three honourable Persons whereof the first booke doeth shew as well the great and rare vertues of the Bezaar stone of the East India against poyson, hot, or colde, as also his woonderfull force against the plague and pestilence, and many other diseases: as hath in olde time beene written by the most excellent Phisitions, and as Doctor Monardes and others the learned of this our time nowe in this age, finde by present proofe. The second of these three bookes doeth open the vnspeakeable vertue in phisicke of yron and steele, and how all the diseases

eaſes of the bodie from the toppe of the head to the ſoale of the foot may be cured by the ſame, ſo as no drugge in the worlde is thought to be comparable to the ſame. The third booke ſheweth the miſchiefes that growe by drinking of drinkes whot, and what Benefite doeth followe by drinking our drinkes colde, &c. And Sir, finding many thankfully to take my ſayde former ſimple trauell too you heretofore dedicated: and your Woorſhip aboue all deſert of my parte too recompence the ſame, and beyng earneſtly and often exhorted, by the lerned Phiſitiō Maiſter Doctor Hector Nones to tranſlate theſe ſaid 3. Bookes alſo, the remanent of Monardes works, & to make my Countrymen of England Partakers of the benefit of the ſame, I tooke it in hand, as inflamed with the great commendations that this Learned Man made of the ſayde three Bookes, and eſpecially of the Booke treating of the benefite of yron and ſteele in phiſicke. And hauing now thus finiſhed the whole work, I dedicate the ſame to your woorſhip, as to the man to whom I am moſt bound, and that doeth of many beſt deſerue the ſame, requeſting you too take it in good part & to beare with the baſe doing of the ſame. And calling to remembraunce of what moment in ſomtimes A man of value may be to a common Weale, and howe common in the worlde the practize of poyſon is, & what malice raignes now among men, & how needful it is that ſome kind of perſōs ſhould feare & prouide for the worſt, and

and weying that by our Persian merchants and by other meanes the Bezaar stone this great Iewel is brought into the realme, and may be compassed in this our tyme for a litle money: And withal, weying that Iron and steele be things tending so much to the cure of al diseases, and bee the natural home commodities of England and such as are commō, and that are both easily and cheaply to bee had by euery poore subiect, I haue the rather for the ready benefit that might ensue, taken the dispatch of the translation in hande with purpose no longer to keepe the same out of print: and so I most humbly take my leaue, from London the xv. of Iune. MDLXXX.

Your worships most bownden
Iohn Frampton.

¶ To the right excellent Ladie the Duches of Bejar, Marquesa of Ayemontey and of Gibraleon, Countesse of Benalcasar and of Banares, Lady of the townes of Burguillos, Capilla, and Curueli and their Iurisdictions, and my very good Lady, Doctor Monardes your Phisition, wisheth health, &c.

Vch as are accustomed to write any worke, right excellēt Lady, dedicate the same to some greate Prince, or Lorde, that it may be read of him with more respect and with better wil. So I most excellent Lady haue more reason to doe this: the one, by reason your excellency is so great a Princesse, & the other, bycause I am seruant to your excellencie, and that by your meanes I had knowledge of the Bezaar *stone, and of the herbe* Escuerçonera, *of the which I meane to treat in this booke. The which are two things of great importance & very necessary for the life of mankinde, seeing that they cure and heale so many and diuers diseases, as in the proces of the worke shalbe seene. And seing that by meanes of your excellencie I attayned to the ful knowledge of these two things: euen so I doe dedicate them to you, that by meanes of the fauour of your excellencie, al the great vertues and marueilous effectes of these two notable medicines may be knowen: and they shal take in good parte the good worke and labour that herein hath bin taken. The which I desire your excellencie to receyue, as of a seruant that desireth to employ his lyfe in the seruice of your excellencie, as also procureth that yours may bee encreased many yeeres.*

The booke which treateth of twoo medicines most excellent against al venom, to say, the Bezaar stone, and the herbe *Escuer çonera*. Whervpon are written diuers merueilous effectes nowe newly compyled by Doctor Monardes Phisition of Seuill.

Linie very much complayneth in his booke of the naturall history, saying that al thinges in this life are contrary to man, and that only to beasts nature is a mother. For there is giuen them strength and instinct of nature, whereby they knowe, howe to choose that which is good, and eschewe that which is euil: whereas Man only, being left destitute thereof, not knowing what is conuenient for himselfe; neither shunneth or auoydeth that thing which doeth anoye him. Which if he bee not taught to knowe; or of his owne vnderstanding hee doeth not weigh; it commeth to passe that hee suffer many troubles; and that soddainly there happeneth vnto him an vnfortunate ende. And amongst those mischiefes wherein he standeth so often in danger, & which euery houre hang ouer his head: those things which bring him soonest to an ende, and which woorke him most hurt; are the venomes which are founde in many little hearbes, and in diuers minerals, and in many kindes of vermin. Besides those which the malice of men hath inuented against themselues, there are many which by nature are in plantes, trees, stones, and vermin or Beastes: so that man can haue no cause to bee proude of his owne dignitie; but rather may

bewayle him beereof: in that ſo little a Hearbe can offende him, and ſo ſmall a fruite or ſtone may deſtroy him.

Againſt al theſe venomes as well in general as in particular, the Phiſitions as wel Greekes as Arabiens & Latiniſtes wrote effectual remedies as wel generall as particular. Amongeſt the which they put one in practiſe, that in tymes paſt was had in greate eſtimation, and taken for a preſent remedie, for the greate vertues and meruellous effectes, which it wrought againſt all venoms and accidentes thereof, which they called the *Bezaar* ſtone. But as tyme is the diſcouerer of all thinges: ſo is it the deſtroyer and conſumer of euery thing: for in hauing bene hid ſo long from vs, wee knewe no more what the *Bezaar* ſtone was, then as if it had neuer beene: and the name thereof was ſo ſtrange and vnknowen vnto vs, euen as the Townes in Scitia. Time it ſelfe willing to reſtore againe vnto vs this precious ſtone hidden from vs ſo many yeeres: not onely diſcouered the ſame vnto vs, but ioinly therwith hath deſcried vnto vs an hearbe, which hath the lyke vertues and effectes againſt all manner of venom, which hearbe is called *Eſcuerconera*, hauing bene diſcouered but a fewe yeres paſt to our exceeding great profit and commoditie.

The hearbe Eſcuerconera.

And becauſe theſe twoo thinges, to wit, the *Bezaar* ſtone, and the Hearbe *Eſcuerconera*, bee ſo lyke in operation, and haue ſo many and the ſelfe ſame vertues againſt venom, that I determined to wryte of them both together, and to ſhewe the proper vertues of theſe twoo thinges ſo excellent in medicine: it is needfull firſt to knowe, and therefore treate of the venomes as a beginning of the woorke; and to declare what Venom is, and the cauſe of ſuch as haue taken Venom, and then the remedies thereof, and howe they may bee preſerued from them: and therefore we will treate firſt of Venom, for that it

will

will serue not a little for the intent of that which we minde to write of the *Bezaar* stone, and the Herbe *Escuerconera*.

Uenom is a thing, which beyng taken at the mouth, or applied outwardly, doeth ouercome our bodies, by making them sicke, or by corrupting of them, or by killing them: and this is founde in one of these foure thinges; in plants, in mineralls, in beasts, or in mixtures, the which worketh their effectes, either by manifest qualitie, or by hidden propertie, or both. These venoms partly doe kill vs; partly we vse them for our profite, and bodily health; and partly the people of diuerse time did vse them for a remedie against their great labours. That which doeth offend vs as well in generall, as in particular, *Dioscorides* in his sixth booke of his history of Plantes doeth treate of very exactly, putting in generall these remedies, and in particular, that which is conuenient for euery one of them: and the same did other Greekes, Latinistes, and Arabians, which are to be seene, who will more particularly know of them. *Dioscorides.*

These did write of many Medicines, with the which euery one may preserue themselues from poyson: for the malice of mankinde is very greate, and many haue procured for their interest, and reuenge, not onely with venome to offende and kill the common sorte of people; but also Emperoures, Kinges, great Princes and Lords; the which in how much more high estate they are appoynted and placed, so much the more daunger they are in.

And many notable men of the olde Writers fearing this, did compounde many and diuers Medicines, that by meanes of them they might not bee hurte by venom or venemous thinges that might be geuen them. As for example, the Emperour Marco Antonio did vse suche thinges, who fearing to be poysoned, tooke euery morning a little Triacle and Methridate. Sometimes his confection Methridatica, other times certayne Leaues of Rue, with Nuttes and Figges; and so they did vse the like medicines because they *The Emperor Marco Antonio.*

woulde not be offended with venome, if any were geuen vnto them.

Others there bee, which doe vse Venome too remedie and heale manie diseases: and likewise the Phisitions doe vse them too expell and euacuate the humors that doe abounde ouer muche in our Bodies: for that this cannot bee done effectually, vnlesse there bee vsed violence against nature, and so the purgatiue medicines being strong, doe not wante Venome: trueth it is that it is procured with all diligence too correcte and prepare them, but although that this bee done, yet alwayes there doeth remayne Venome, wherewith that Worke is made so strong.

Also they vse Venomes in Surgerie, with the which they doe roote out, and eate the naughtie flesh and the superfluitie of the woundes, and doe open and serue to burne. Where it is needefull likewise the Venomes doe preserue from diseases: as Quickesiluer beeyng carryed about, one doeth preserue children from the euill of the eye, and the *Sublimatum* from the Plague. I knewe one that kepte sicke people in an Hospitall, where they did heale manie that were sicke of the Plague: And with carrying continually a peece of *Sublimatum* neere vnto his hearte, it neuer came too him, neyther was hee sicke of any suche disease.

Quicksiluer.

Sublimatum.

Historie.

Others in olde time beyng Infidels did vse Venoms, wherewith they deliuered themselues from cruell deathes, Iniuries, or perpetuall slauery, which hauing beene taken alive they shoulde haue suffered. As *Demosthenes*, whom they woulde haue put to a most cruell death and noyous, preuented them by taking Venome that he carried with him continually in a little Cane vnder his beare behinde his eare. The like did *Democrite* with Venome

Demosthenes.

Democrite.

which

which hee carried in a Ring: and *Hannibal* when hee sawe himselfe ouercome: likewise *Cleopatra* because *Pompeio* shoulde not triumphe ouer her: and manie others for too deliuer themselues from vile Death, which they looked for, had rather to take it with their owne handes, then too suffer their Enimies tyrannous triumph ouer them. *Cleopatra.* *Pompeio.*

The principall tokens whereby it is knowne when one is venomed, or hath taken Uenome after hee hath eaten or dronke, are; if he doe feele forthwith verie greate heauinesse; and bee ouerladen as it were in all the bodie, with great faintnesse; or doe vomite; and that out of his stomake, there doeth come an horrible sauour, the colour of his face to chaunge sometimes yellowe, other times pale; or els too bee of the colour of Earth, and of these colours they doe chaunge their lippes, their nayles, and all the bodie, they are so disquieted that they cannot stande neyther on their feete, nor lye in their bedde, but rather with faintnesse and griefe they tumble in their bedde, and on the grounde; they doe feele at their hearte greate faintnesse, and are subiect too soundinges, and are driuen too vomite, yet they cannot; the whyte of the eyes doe turne too the colour of bloode and are inflamed; their looke with a furious countenance and horrible; their Pulses beate out of order; and likewise their breathing; and aboue all, an vniuersall Colde, throughout all their bodie, and chiefly in the lower Partes, and this is confirmade too the Uenome they haue taken: for if the venome were colde, all the Bodie woulde waxe colde, especially their Feete, Handes, and Face and breathing out Colde; they are foolishe and well neere without Iudgement: if the Uenome bee hotte, they are troubled and vexed with greate Drythe, and *Tokens of the that are venomed.*

inwarde

and inward and outward burning, that it ſeemeth to them they are fired.

To knowe what venom it was,

It is alſo neceſſary (to know what venome they tooke) for to ſee the vomite, and what they doe caſt vp withall, to iudge by the colour what venome it was: and beeyng knowen by this way, or by Relation, or otherwayes beeyng apparaunt, it muſt bee remedied by his contrary, for to eſtinguiſh and kill the malice thereof, as all the auncient Philitions haue ſufficiently written of, as well in generall againſt all, as in particular againſt euery one of them, for that euery one hath his contrary effectes for to remedie the malice thereof.

Euill ſignes.

The tokens that bee moſt euill in them that haue taken Venome, be often ſoundinges, and to caſt vp the white of their eyes; they doe waxe very red, and put out their tongue very great, and blacke, and the pulſe fall, colde ſweete vniuerſally throughout all their body, chiefly in the extreeme partes, and in their breſtes, and they are deſirous to vomit, but cannot, and they haue their vnderſtanding troubled, and this is in al kinde of venom being taken, or by bytings of venomous beaſtes, in ſo much that they talke ydely as though they had the frenſie which is a mortall ſigne.

To knowe what venom it was.

It is needfull, for the better knowledge what Venom it was, that it bee ſeene if there bin remayne any thing of that which they had eaten or dronken, and to ſee what was that which was mingled therewith, iudging it by the colour, the ſmel and the taſte, or geuing it to a Dogge, a Hen, or a Cat, and marke howe it worketh with them: For if any of them waxe ſadde or beaute, it is a token that there is venom; and if they dye, it is a token that the venom was ſtrong.

The cure.

And being knowen to bee venomed the firſt thing that is to bee procured, is, that hee which is ſicke doe vomit, which is the thing that doeth moſt profit, becauſe there ſhould be no tyme for the venom to enter, by the vaynes, and arteires, for to come to the hart, for if it come thither, it is paſt all mans helpe,

helpe: and therefore it is conuenient that this remedie of Vomite be done with all speede, that it may bee expelled, before it passe from the Stomake. And for to cause Vomite, there must bee procured thinges that in very shorte time will prouoke it, as to put the fingers in hotte water, and the moste common thing is sweete Oyle, drinking muche quantitie thereof in suche sorte, that they fill theyr Bellies therewith, that it may the better bee expelled: the which hauing receyued, they shall with theyr Fingers, or feather prouoke them to vomite, which must be done vntill that you perceyue that all that be expelled, and cast out, which was eaten or drunken, which did hurt. And if the Oyle bee not sufficient too doe this; there may bee made thinges for to cause Vomite, beginning by the moste Weake, as the seething of *Dill*, the Seede of Radishe of Camamell and other like thinges that doe prouoke Vomite, adding to the seething, if it bee needefull, a Dramme of *Agarico*, the which although it doe prouoke vomite strongly, it hath also the Propertie to breake the strength of the venome. Some for a greate secrete doe geue a Pint of Water of the Flowers of Orenges warme, which although it doeth prouoke Vomite, it hath also a particular vertue too extinguishe, and kill the strength of the Venome, it muste bee geuen hotte the quantitie of a Pynte. And hereof it commeth that the Water taken out of the Flowers of Orenges which is a kynde of *Cydron*, hath greate vertue agaynst Venome, as wee haue written in a little Booke which is printed with others of myne in Latine, that doeth treate of Orenges. It is verie good that with the thing which prouoketh Vomite, there bee mingled thinges that haue vertue agaynst venome, as Triacle, Methridato, and other like thinges, the which hereafter wee will treate of.

In our time there hath beene compounded and drawen out an Dyle, which they call Dyle of Uitriol, or Copperace, and it is taken too bee that onely which is moſte excellent for too expell and caſt out Uenome, and for too extinguiſhe the malice of as many thinges as are nowe knowne too bee venomous: by taking ſixe droppes thereof with ſome Cordiall water, for that it maketh the Uenome too bee vomited out, extinguiſhing the malice of the venome. And not onely this Dyle of Uitriol doeth profite vs for any maner of Uenome, but alſo it is founde out too be an effectuall remedie for many other infirmities, as *Euonimius* doeth ſhewe beeyng a greate *Alcumiſte*, and alſo very well learned in all kinde of Medicinall Diſtillations.

Oyle of Vitriolo.

Hee that ſhall cure them that haue taken Uenome muſte haue a ſpeciall care at the firſte too procure Uomite, for that it is the principall and firſt grounde, for to goe about too cure and heale them of venom, to miniſter ſuch medicines that will prouoke vomite.

And the Uomite beyng procured, there muſte bee geuen afterwarde too him that is ſicke, Medicines that haue particular vertue for too take away, and kill the force that the Uenome hath lefte in his Stomake and other principall Members. And forthwith it muſt be procured too knowe what manner of Uenome in particular the ſicke Perſon hath taken: for that beeyng knowen, goe forthwith too *Dioſcorides*, *Galen*, *Paulo*, *Auicen*, and other Authours: for they preſcribe the remedies in particular againſt euery one of the ſayde venomes, of the which they doe write at large. If ſo bee that any of the Uenome haue ſtayed ſo long in the Bodie that it bee deſcended downe too the Guttes, ſo that it cannot bee expelled by vomite, let them vſe a gentle glifter, that they may auoyde by Stoole the Uenome that wente too thoſe

parties

partes.

If they know not what venome the sicke person tooke, it must bee seene by the Accidentes of the venome, which will shew whether it be hot or cold: for if the venome be hot, the face wilbe inflamed, and great heate wilbe inwardly, and beating outwardly ouer all the bodie, the eyes red, the nailes swollen, an extreeme dzieth with some heate, with burninges and beatinges, in the Stomake: then it is certayne that the venome is hotte, and according therevnto the remedies muste be geuen. And although they haue greate vertue agaynst venome, and doe alter and take away the euill heate that is impzest in the members beyng receyued inwardely with these medicines that bee agaynst Poyson, and which are verie colde and Cozdiall: yet must they bee applied outwardely vppon these members most pzincipall, toyntly with the vse of good Meates easie and dissoluative, altered with colde Cozdiall thinges which are of a contrarie disposition in operation agaynst the heate, and that may extinguishe the malice and foze of the Venome. *Hot Venome.*

But if the Accidentes bee in suche soze that you percepue the venome too bee colde, as though the sicke Person were in a Dzeame oz in a Traunce after the maner of a *Lethargie*, and hath his members colde, and his face pale, then they must vse medicines moze then these thinges, that are agaynst venome, that they may haue vertue too heate and too take away the colde as well inwardely as outwardly, by heating the bodie and pzincipall members with medicines that haue vertue therefoze; and vsing diuers varieties and remedies that doe geue heate, extinguishing the malice of the venome being colde, toyntly with those meates, which haue vertue therefoze. And in this there ought too bee consideration, that there *Cold Venome*

muſt bee geuen the remedies, that are too bee done for the Cures and Diſeaſes that the venome is cauſe of; not forgetting the principall cauſe which is to kill and to deſtroy the malice, that is the cauſe thereof with the medicines and Remedies that I will ſpeake of heereafter.

Venome of his owne propertie.

If hee that hath taken venome doe not perceyue nor knowe what manner of venome it was that he tooke, nor the Accidentes thereof doe ſhewe; It is to be thought that it was of the venomes which doe theyr woorke of theyr owne propertie which is the woorſt of all kynde of venomes: then it is conuenient that there bee hadd more care procuring vomite, and that it bee effectually done, as it is aforeſayde. And if any bee diſcended into the Guttes, let him haue a gentle Gliſter that in all properties hath a knowne vertue againſt venome, which remedies are called *Bezaarticas*, the which muſt bee vſed at all times with his meate, and drinke, procuring the inwarde and outwarde comforting of the principall members, and bring meates of ſubſtaunce that may geue great ſtrength, taken out by a ſmall preſſe and in any other ſorte that is needefull, in the which there muſte bee put thinges that haue vertue againſt all kynde of venome, of the which wee will treate of heereafter.

And this muſte bee done, not onely in them that bee venomed with vnknowne Venome which woorketh the malice of it owne propertie, but in ſuche as haue taken knowne Venome which woorketh by qualitie: for that the Venome is a thing that doeth moſte of all pull downe and weaken nature, making leane verie quickly, and ouerthrowing the vertue and ſtrength thereof. Theſe medicines which haue this vertue and ſpeciall propertie againſt theſe venomes, are many: ſome bee ſimpleg

ples and other compoundes: and bycause there are many of the one and of the other, I will speake of them that are most vsed, and where is seene greater experience of the which are compounded. The principal is the triacle that *Andromacho* wrote of, the which if it bee well made, is the most principal medicine of as many as euer haue beene compounded agaynst al kinde of venom. And although it bee of a true composition, yet there lacketh some medicines alwaies to doe that which is possible: wee doe see that in this case it doeth marueilous effectes, and not onely being taken with some water made for the purpose, but also beeing put into prickes or bytings of venomous beasles, and likewise in Apostomes ful of poyson which are made in the tyme of the Plague. *Triacle.*

The Methridate is of very great effect, in this case, and doeth serue sometymes for triacle. That of Cidrons and Emeraldes doe make a merueilous woorke in al venome. The earth *Sigillata* hath a prerogatiue aboue them, especially in feuers which haue an euil qualitie. The triacle *Diathesaron*, is for the purpose in colde venoms and in bytinges of venomous beasles, and in especially in the byting of a beast that is made. And so you haue many other compounded medicines that haue vertue and propertie against venom: but these which I haue spoken of, are the most principal, and found most true by experience. *Methridate and compounded medicines.*

The simple medicines bee many, the most principall is the earth *Lemnia* so celebrated of the olde writers, in especially of *Galen*, who only to see it, and to see how the priests did make it, sayled to the Ilande of *Lemnos* that at this day is called *Estalimene*, which is the most principal simple medicine that the Greekes knewe. *Medicines simples. Lemnia.*

The true *Diptamo* is another which groweth in the Iland of *Creet*, which at this day is called *Candia*, whereunto the people of the Isle doe runne, when they feele themselues *Diptamo.*

hurte by any venomous beaſtes, for by eating thereof they are healed.

Eſcordeon. The *Eſcordeon* is of ſo greate vertue in preſerving from corruption, that in a battaile the dead bodies which were fallen downe vppon this hearbe, were long time preſerued without any putrefaction: and the others which fell not on this hearbe were founde very rotten and in peeces.

The ſeede of the Cidron. The ſeede of the Cydron are of meruellous effect againſt venom, as Atheneo doth ſhewe, in a large hiſtorie treating therof. The ſame vertue haue the ſmal graines of Dzenges, ſeing that they are neere to the nature of Cidzons. The bone of the hart, of the deere called the hart, is of great vertue againſt venom and foundings of the harte, the ſame doeth the Iuory, it doth heale marueilouſly the Iaundiſe, of ꝑ which I haue ſeene greate experience in many. All precious ſtones haue the ſame vertue againſt venom, in eſpecially, the Iaſint, & the pearles, & much more the Emeraldes of the which being taken nyne graines, it doth reſiſt al venom, and in the infirmities that are of poyſon, chiefly where there are pricks of venomous beaſts, & in flooles of blood being venomous, and in feuers of an euil qualitie. The true Unicornes horne is a thing of moſt effect aboue all others, and wherein moſt experience is founde, whereof there is but little written. Onely Philoſtrato in the lyfe of Apolonio, ſayeth that it is againſt venom, the which the late wryters did amplifie. It is conuenient that it bee the true Unicornes horne, by reaſon there is much falſe and fayned. I ſawe in this Citie a Venetian that brought hither a peece very greate, and bee aſked for it fiue hundzeth Crownes, and in my preſence hee made experience of it. Hee toke a threed and did annoynt it well with the hearbe of the Croſſebowehooter and did paſſe it thzough the creſtes of two Chickens: vnto one of them hee gaue a little of the Unicornes horne ſtamped in a little common water, and to

Iuory.

Precious ſtones.

Eſmeraldes.

The Vnicorns horne

Hiſtorie.

the

the other hee gaue nothing at all: this dyed within one quarter of an houre, the other that toke the Unicornes horne, dured out twoo dayes, but he woulde not eate, and at the ende of them hee dyed as dry as a sticke. I doe beleeue if it had beene geuen to a man that hee had not dyed, *Note.* bycause hee hath the wayes more broade, and thereby hee may expell from him the poyson, and to him might bee giuen other remedies, by meanes whereof with the Unicornes horne hee might haue beene deliuered. Of all these medicines I doe compounde certaine pouders, that are well knowen by their manifest qualitie, as also by theyr hidden properties, which haue great vertues & are of greate efficacie against all venomes, and for Pestilent feuers, or if they haue any euill qualitie, or whersoeuer there bee an euill humour or a cause venomed, they take of the earth Lemnia or our Boleatmenike prepared, the waight of eightiene pence, the seede of Citrons, *Escordeon, Dictamo*, pearles prepared of euery one the waight of twelue pence, the bones of the deere called a harte, Iuory, the waight of six pence of euery one, the Unicornes horne, and the *Bezaar* stone, if it bee to bee had the waight of xx. graines, let them be made in small pouders, and let there be mingled with them ten leaues of golde, of the which there shall bee vsed the waight of three pence, with some water made for the same purpose. For the effect that it must bee ordeyned it must bee taken many dayes fasting, and it must bee put into the meates and substance that shall bee taken for that it worketh very greate effectes, by taking away the strength of the venom, and pressing downe the force thereof, comforting the harte, and the rest of the principall members, taking away the euill disposition of the venom that had taken roote in the body. And lykewyse they vsed them in Pestilent Feuers that haue an euill disposition, for it taketh away the venomous malice of them, the which if it bee not done, the cure is

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in vayne. Lykewyſe it is to be giuen to them that are bitten with venomous beaſtes, or pricked of them, bycauſe it may extinguiſh and kil the malice of the venome: And although that theſe pouders are of ſo much vertue as aforeſayde, the *Bezaar* ſtone is of greater vertue and excellencie, for that in it alone is founde all the vertues and properties that are in all medicines which we haue already ſpoken of, by his own propertie hidden and by grace from heauen infuſed into it againſt venomes: which you ſhall find to bee the beſt and moſt preſent remedy of all others, as wee wil ſhewe in that which followeth.

Of the Bezaar ſtone.

The names of the ſtone.

THis *Bezaar* ſtone hath many names: for the Arabiens do cal it *Hagar*, the Perſians *Bezaar*, the Indians *Bezar*, the Hebrewes *Belzaar*, ꝑ Greekes *Alexipharmacum*, the Latiniſtes Againſt venom, the Spaniardes the ſtone againſt venom & ſounding. Conrado Geſnero in his booke that he made of beaſtes, ſpeaking of the Goate of the mountayne, ſayth that this name *Belzaar* is an Hebrew name, for that (*ben*) in Hebrewe is as much to ſay as Lord, and (*zaar*) venom, as if he would ſay, Lord of the venomes and by good reaſon it is ſo named, ſeeing that this ſtone is Lady of the venomes, and doeth extinguiſh and deſtroy the as being Lady, and miſtreſſe ouer them. And of this it commeth that al thinges that are againſt poyſon, or venomous thinges are called *Bezaarticas*, for their excellencie.

Conrado.

where they are ingendred.

This ſtone is ingendered in the inner part of a beaſt, that is commonly called a Goate of the mountaine. The ingendering of ſtones in beaſtes is a common thing; and alſo in man chiefly, there is no parte in his body, wherein they bee

not

not ingendred: and lykewyse in byrdes, and fishes, & rattes of the field.

Plinie in his 28. booke the 9. chapter, sayeth that the wilde hartes goe to the hollow places where snakes and serpents are, and with their breath doe bring them forth and eate them. And this is gathered hereby, that they doe it eyther to heale them of some disease, or to wax yong againe, that they may live many yeeres. The Arabiens doe amplifie this cause and say, that the wild hartes by eating of these serpents, come to ingender the *Bezoar* stone, and they declare it in this manner. *Plinie.*

In these East parts are bred certaine beastes, which are called hartes, which for the great heate of the Sommer goe into the caues and hollowe places, where the adders and snakes and other vermin being of poyson are, which in that country be many, and very venomous, bycause the countrie is so hot, and with their breath they drive them out, and tread vpon them, and kill them, and eate them; and after they are filled with them, they goe as speedily as they can where water is, and they plunge themselues therin, in such sorte that they leaue no part of their bodies out, but their snowt, for to fetch their breath: and this they doe, that with the coldnes of the water they may delay the greate heate of the venome, which they haue eaten: and there they remayne without drinking a droppe of water, vntil they haue alayed and cooled, that feruent heate, wherein they were by feeding vpon the venomous vermine. And being in the water there doeth ingender in the places where the droppes of water cõmeth forth of their eyes, a stone, which being come forth of the water, falleth from them, and it is gathered vp for the vse of medicine. This is that in effect which the Arabiens doe write of the manner howe the *Bezoar* stone is ingendered. I haue procured and with great diligence sought to find out by such as haue come from the India of Portingal, and such as haue past beyond the China to knowe the trueth of this *Historie.*

matter and it is thus.

How the Bezaar stone is ingendered.

In the greatest India, (where Ptolomeo doth write to bee founde so much goods and so greate riches before the River Ganges in certayne mountaynes which doe ioyne with the Countrie of China,) there doe breede certaine beastes lyke to Hartes as well in greatnesse as in swiftnesse, and are very much lyke unto hartes, saving in some respect they doe participate with goates, as well in their hornes which they haue lyke a goate, beeing turned backewarde, as in the making of the body: whereby they giue them the name of goates of the mountayne: wherein in my opinion they are deceiued, for they rather ought to bee called hartegoates, in that they haue the partes and likenesses of both, which is of a harte and of a goate. These harte Goates in those partes doe vse themselues lyke to the hartes, that Plinie speaketh of, in these places as is aforesaid, that goe to the dennes of wilde venomous beastes, and with their breathing cause them to come foorth and eate them: and afterwarde doe goe whereas water is, and doe plunge themselues therein, vntill they perceiue that the furie of the venom which they haue eaten bee past, and vntill then they dare not drinke a droppe. And beeing come foorth from thence, they goe into the fieldes, and there they eate many healthfull herbes, of greate vertue, which are against venom, which they by their naturall instinct doe know: that there doe arise as well of the venom which they haue eate, as of the herbes which they haue fed on, being ingendred by meanes of the naturall heate, and by that vertue which is declared, being infused at the tyme of the generation in the inner parts of the bowelles, & in other parts of their bodies, certaine stones, of the greatest and of the smallest sort, which is a thing of greate admiration, & of the greatest vertue that to this day is knowen against venom. It is vnderstoode of that venom which is so pernicious and hurtful that they dy gate, & of those herbes being so health-

ful that they fed vpon, by a meruellous worke, the *Bezoar* stone is ingendered.

And as they say which come from those partes, and haue seene this beast from whom they take out these stones, hee is of the greatnesse of a harte and well neere of this making, hee hath onely two broade hornes, with the pointes sharpe, turned and falling much backewarde, his haire is thicke and grosse of a mingled colour, for the most parte, and reddishe, and of other colours: you haue many of them in those mountaines. The Indians doe hurte them and kill them with weapons and with snares and ginnes: and they bee so scarce, that sometymes they kill some of them: they are very swift on foote, and leppe much, they liue in hollowe places of the grounde, they goe in companies, there bee males and females, their voices are roaringes: they take out the stones from the inner parte of their bowelles, and of other hollowe partes of the body. and they vse much diligence in the taking out of them, by reason the Portingales that doe trade thither, giue much for these stones, that they doe so take out, and they carrie them to the China, to sell; and from thence to Maluco, and from Maluco to Calicut, for there is the greatest vtterance of them, and they doe esteeme so much of them, that one is worth there, beeing fine, fiftie crownes, as they are beere. *The figure of the beaste.*

And as I was writing this treatise I went to see a beast, that shoulde seeme to bee the same, by reason hee hath all those markes which those of that partes haue, which I saw in the house of the Arrhedeacon of Mebla, being a worthie Gentleman, which was sent him from very farre Countries, by the way of Affrica, and is in this forme and fashion: Hee is a Beast of the greatnesse of a wilde harte, hee hath the same haire, coulour, and horne, that a harte hath, he hath the face, the head, and the taple lyke a harte, hee is swift in running, like to a harte, his snowt is *Historie.* *His figure.*

lyke to the hartes, and lykewiſe his countenance, his body is lyke to a Goate, for hee is lyke to a greate hee Goate, and hath twoo hornes turned backwarde, ſomwhat falling, with the pointes wreſted, that hee ſeemeth to bee lyke a hee goate, and all the reſt lyke to a harte. There is one thing in this beaſt which is greatly to bee marueiled, for if hee fall from a Towne downe to the grounde, hee lyteth vppon his hornes, and receiueth no hurte thereby, but rather doeth rebounde as a ball of winde in the ayre: hee eateth graſſe, bread, and all that you geue him, he is of great ſtrength, and is alwayes tyed with a Cheyne, bycauſe hee breketh and byteth aſunder the cordes. I doe looke ſtil when he will dye, or that they will kill him, to ſee if hee haue the *Bezaar* ſtone.

The forme of the ſtones. The making and faſhion of the ſtones bee of diuers maners for that ſome bee long as the ſtones of Dates, others bee lyke to Cheſnuttes, others lyke to rounde pellottes, of earth, ſuch as are ſhot in Croſſebowes, others lyke to the egges of Pigeons. I haue one lyke to the kidney of a kidd, there are none that bee ſharpe pointed.

His colour. And as theſe ſtones bee diuers in their makings ſo they doe varie in their couliers, ſome haue the colour of a darke baye, others bee of an aſhe colour, commonly they bee of a greene colour, and with blacke ſpottes, ſuch ſpottes as the Cattes of *Algalia* haue, of a ſad gray colour, all which are finely compounded of certaine thinne ſkales, or rindes, one vppon an other, lyke to the ſkales of an Onion, very artificially ſet, and thoſe rindes are ſo excellent and ſo gliſtering, that it ſeemeth as though euery one of them were burniſhed by arte, and ſo taking away that which is vppermoſt of all, that which remayneth is many more gliſtering, and ſhyning, then that which was taken away: and heereby they are knowen to bee fine, and true, and onely for this I tooke away from that which I haue.

haue, the vttermoſt hale, that was vpon him, and that which remayned was as glittering and more then the firſt; theſe ſhales are greater or ſmaller according to the greatneſſe of the ſtone, it is a light ſtone and eaſie to bee ſcraped or cut, lyke to Alabaſter, becauſe it is ſoft: if it bee long in the water, it diſſolueth. It hath no harte nor foundation in the inner parte, whereupon bee is formed, but rather is ſomewhat hollowe, and the hollownelle is full of pouder of the ſame ſubſtaunce that the ſtone is of, which is the beſt. And this is the beſt way to knowe whether the ſtone bee fine and true when it hath that pouder, for they which are falſe, haue it not, and by theſe twoo thinges they which are fine and true, may well bee knowne from thoſe which are falſe and counterfayt. In them that are moſt true bee theſe thinne ſkales and rindes, glittering and ſhyning one vpon another; and the inner parte hath that pouder which I haue ſpoken of: and thoſe which are not true haue neither the one nor the other. For I ſawe one that was broken, to ſee if it were fine and it had ſhales, and in the inner parte it had a graine or ſeede wherby the Indian deceiued many.

It is light.

Which are fine.

Guido de Lanazaris, a man naturally borne in this Citie, which trauelled all the rounde worlde ouer, and was in thoſe partes of the China, ſayde vnto mee, that there were Indians that counterfeyted them with a compoſition that they dyd and knowe, but the twoo thinges which is afore-ſayde they coulde neuer bring to paſſe: to wit, the glittering ſkales, and the pouder, that is in the inner parte. And hee ſayde to mee, that they were there much more eſteemed then amongeſt vs, becauſe they bee healed with them of many diſeaſes.

Guido de Lanazaris.

In great eſtimation.

Andrew Belunenſis doth alledge of Tipthas Arabien, in a booke that hee wrote of ſtones, and ſayeth that the *Bezaar* ſtone is a mineral, and that it is taken out after the ſame manner as the other particular ſtones are, of his

Andrewe Belunenſis.

minerries as the *Diamondes*, *Rubies*, *Esmeraldes*, and *Agatas*; and it seemeth that *Serapio* doeth so understande it, when he spake of this stone. He sayde that the Minerall of this stone is in the lande of Syria, and of the India, and East Countries, in the which they were deceiued: for that it is cleerely seene that they are taken out of the sayde Beastes, which the Indians doe take out with greate diligence as wee haue sayde: and there is seene in them the woorke and manifest effect which we will speake of.

Serapio.

Serapio doeth shewe, that in his time there were likewise of these counterfayte stones which he sayeth haue not the vertue agaynst Venome as the true *Bezaar* hath. Of this stone I finde no Greeke Authour which hath written of it, nor Latinist: onely amongest the *Arabiens* this matter is treated of, and in some late Writers which wee will speake of heereafter, and for this cause onely the Auncient Writers, beeyng *Arabiens* that wrote of it, and the late Writers Latinistes and those of our time, amongst the *Arabiens*, hee that did most largely write of it, was *Serapio* a learned man, in his medicinall Hystorie in the 306. Chapter where he writeth many thinges of this *Bezaar* stone woorthie too bee knowen, the which of his owne authoritie he sheweth how great excellencie this stone hath against all kind of Venome, of what manner and qualitie soeuer it bee, and agaynst the bytinges of Vendmous beastes, extinguishing and taking away the grounde, and euill qualitie, that the venomes doe infuse into the bodies, deliuering them from death that shall vse it. It is geuen in Pouder, and they say that it doth the same effect by chewing of it, or holding of it in the Mouth: for after it is taken, it doeth prouoke sweate and doeth expell the venome, and maketh the woorke sure, saying that beeyng carried about any person, & that it touch the flesh, and bringing it ouer the left parte, it doeth preserue him that shall so carrie it a-

The old Writers wrote of this stone.

Serapio of his vertue.

Note.

bout

bout him that no benome or venomous thing shall offende him: for beyng applyed to the bodie, it resisteth venom that it may not offende him: and them that bee infected therewith it healeth. And this it doeth not onely to them that haue taken benome, but vnto suche that haue had it put into their Syrope, apparrell, or letter, or other parte that may offende them. The same *Serapio* sayeth, that this Stone doeth profite muche agaynst bytinges of beastes that are venemous, and in their Pricks takyng the Pouder thereof at the mouth, and prouoking sweate, it expelleth it from the inner partes: it profiteth muche, too cast the pouder of this stone in Prickes, or in woundes made by these venomous beastes, for it destroyeth and taketh away the mallice of the benome, and although that the soares beeyng so made by these beastes doe beginne to corrupt, it cureth and healeth them, and the pouder of this stone beeyng put vppon the venemous beasts doth take away their strength, and if it be put in place where they doe wound any, although they make a sore, yet the malice of the venom doth not take holde.

And this is seene by experience in the venomous beastes called Adders and Snakes, for the pouder beeyng put in place where they doe byte, all their venemous strength is taken away and nothing doeth remayne but the signe thereof. Three graynes of this pouder wet with some licour, beyng cast vpon snakes and adders they dye foorthwith. Thus muche *Serapio* sayeth.

Rasis Simia of *Gallen* a man amongest the *Arabiens* moste learned in the booke which hee wrote called *Continent*, saieth thus: the *Bezaar* stone is that which seemeth somewhat yellowe and soft, without any manner of taste, the whichhee sayeth that he hath experimented two times, and hath found in it vertue of great efficacie agaynst *Napelo* the strongest of all venomes. He sayeth also that he hath seene in this stone the most maruellous effectes agaynst all

Rasis. Simia of Gallen.

venom.

venome that euer he saw in any Medicine, that was against venome eyther simple or compounde, or any composition made against venome, as Triacles, or other compositions, for that the *Bezaar* stone is of more efficacie and vertue then any of them. The same doeth agree with the bookes he made to the King Almasor, saying, The euill Uenoms that doe offende the heart and woorke theyr effect, O how little profite doeth any cure proue in them, if the *Bezaar* be not taken, for that doeth resist it: and he sayeth, Moreouer I my selfe saw that it did resist the venome called *Napelo* which is the Uenome that doeth penetrate more then all venoms: thus much of *Rasis*.

An other Moore very learned and a great Astronomer that wrote of stones figured vnder Signes and Planets and the vertues they haue, was called *Hamech Benrerspho*: he in his booke that hee wrote of the vertue of Plantes and of stones and of beastes, that serue for the vse of Medicine, sayeth the *Bezaar* stone is agaynst all venome, and it hath besides this particular propertie taken in powder agaynst the bytinges of Scorpions, and beyng carried about one, and grauen vppon, he is safe against all the bytinges of venemous beastes. An other Moore called *Abdala Narache*, a learned man in medicine, sayeth, that the *Bezaar* stone is agaynst all Uenome, he saw it as a precious thing in the hands of the King of *Cordoua* called *Miramamolim* vnto whom was geuen strong venome: and hauing geuen vnto him the *Bezaar* stone, by meanes wherof he was deliuered wholly of the venome, forthwith the King gaue his royall pallace to him that gaue him the stone, which deliuered him from this imminent death: and surely it was a greate gift of a king, the chiefe pallace of *Cordoua*, at this day beyng a thing so notable and of suche great value: and the stone was much esteemed, for that so great a price was geuen for it. *Auensoar* a Phisition of the Moores, but a natu-

The king of Cordoua.

Auensoar.

rall

tall Spaniarde of *Penaflore* a place lying betweene *Cordoua* and *Seuill*, gaue vnto one, who was very much lamented, by reason he had taken very euill Uenom, of the *Bezaar* stone the waight of 3. graines with the water of Goords, for that it was hot venom, & because it did seeme to be so. For assoone as he had taken it, there did appeare vppon him the Iaundice very yeallow, and he was very well deliuered and saued from it.

Aueroiz a Philition and a Philosopher very excellent, being a Spaniarde, and borne in *Cordoua*, saieth that the *Bezaar* stone is in great estimation and very profitable against all venomous bytinges, and especially against the bitinges of Scorpions. *Aueroiz.*

Haliabas doeth make mention of the *Bezaar* stone in three places where he treateth of Uenomes, but he passeth it ouer lightly, onely shewing that it is soft, and saith that it must be scoured in water and that the water of it must be geuen to them that are poysoned. *Haliabas.*

Rabbi Moises of Egypt, but borne in Spayne, a most cunning Philition, who followed *Gallen* in all his woorkes, in the booke he made of venomes in the first thing that hee treated of in the thirde Chapter speaking of simple Medicines and the vse of them which are conuenient for the bytinges of Uenomous beastes, sayeth the simple Medicines that wee haue amongst vs of most profite and greatest experience which are of many approoued are the seede of the *Cidron &c.* And the other is the *Emeralde* a maruellous medicine against all venome &c. *Gallen* made mention of the third which is the *Bezaar* stone that is taken out of a beast, the which stone is like to an akorn, the colour therof is green and doth ingender by little and little making it selfe grosse: & for that they finde in it one skale vpon another, some doe say that they are ingendred in the corners of the eyes of certaine sheepe that are in the East partes: others doe say that they are ingendred in the purse of the gall of the sayd sheep which *Rabbi Moises.*

is of moſt certaintie and trueth. There is an other *Bezaar*, that is a Minerall ſtone in the lande of Egypte of diuers colours, of the which, they that haue hertofore written, haue declared great maruelles thereof in theyr bookes, but wee haue proued nothing of this Minerall ſtone: I haue experimented them, but they haue profited nothing. But the *Bezaar* ſtone that is taken out of the beaſtes which we haue ſpoken of before, wee haue tryed the vertue thereof by experience: and beyng geuen to him that hath beene bytten of a venomous beaſt; and beyng applied to the place, he ſhall be healed and deliuered therof by the helpe of God. Theſe three kinde of Medicines haue been proued in all kinde of venoms that are in the worlde, that is to ſay, the ſeede of the *Cidrons*, the *Eſmeraldes* & the *Bezaar* ſtone of the beaſt. The ſame is recited in the 4. Chapter. Two thinges doe ſhewe that they are of importance as well as their vertues: that theſe ſtones are ingendred in the gawles of the beaſts, it ſeemeth that it carrieth great reaſon, for that wee ſee in many beaſtes that ſtones are ingendred in their gawles: the other is as they ſay that they doe ingender by little and little, the which appeareth by the ſhales that they are compounded of.

Auicen.

Auicen a man very well learned, wrote not of this ſtone in particular, as of many other things, and beyng borne in *Perſia* of the Citie of *Bocara*, he ſhould haue had more knowledge then the Poores beeyng Spaniardes, which doe particularly write thereof, onely hee doeth touche it in the ſecond Canon in the fourth Chapter ſaying, that the medicines which of their owne property doe worke againſt the malice of Venome, doeth exemplifie in Triacle and in the *Bezaar* ſtone, and hee ſpeaketh more afterwarde, that the Triacle and the *Bezaar* ſtone are twoo thinges, which doe conſerue the healthe and the vertue of the ſpirites, that they may expell the venome from them: and in the fourth

booke

booke and in the fourth Chapter, and in the fifth booke in three partes he prayſeth the *Bezaar* ſtone to be effectuall againſt Uenome: & likewiſe he doth the ſame in the cure with the gal of the adder, he ſaith that it is an excellent thing. In the .vi. places hee maketh a ſhort rehearſall, & doth as it were but paſſe them ouer by the way, and alſo he tooke not this of himſelfe, for he had it of *Raſis* in the eyght parte that hee treated of. In the ſame Chapter he ſayth, the thing that doeth moſt profite, is the *Bezaar* ſtone if it were too bee founde: but with howe muche difficultie is it to bee had: the ſtone is called the *Bezaar*, beyng a darke redde, and approoued good againſt Uenome: and thus much for them that were in his time.

Theſe are the auncienteſt Authours that I finde to be amongeſt the *Arabiens*, which haue written of this *Bezaar* ſtone which were not fewe that ſhoulde haue knowledge in theyr time thereof, by reaſon of the greate trade and traffike which the Kinges of *Marnecos* had with the Eaſt India, and eſpecially with thoſe of *Perſia*, vnto which place came the merchaundize and precious Jewelles of the India, the which a Gentleman did certifie mee, who was Gouernour there for the King of Portugall a long tyme, and had knowledge of the ſtone and of the faſhion thereof, and howe the Indians did take them out of the beaſtes, and the faſhion of them who gaue mee greate knowledge thereof, as I haue declared: and hee did experiment the ſame and did ſee experience made of it in many of theyr great effectes. I made experience thereof by one that had the greateſt and the beſt that I haue ſeene in my lyfe, who hauing had long time a very greeuous diſeaſe, wherewith hee was brought into a Melancholy Paſſion, and alſo fearing himſelfe too bee

poyſoned, I cauſed him to take thereof diuers Morninges the waight of three graynes of the ſame *Bezaar* ſtone with the water of Dretongue, and hee was therewith very wel healed.

Phiſitions of late time.

Many Phiſitions of late time and in our dayes haue made mention of this *Bezaar* ſtone and doe very much extoll the ſame in theyr bookes with great Prerogatiues, againſt all kinde of venome and againſt many other diſeaſes, which we minde to treate of, to ſee what we finde written by euery one of them. Amongeſt whom *Andrewe Mathiolus* of *Siena*, a man very well learned, in the Commentaries

Mathiolus.

which hee wrote moſt learnedly vppon *Dioſcorides* in the ſixth booke, declaring the Medicines that are againſt venome, by ſpeciall propertie, doeth write of the *Bezaar* ſtone very greate vertues, and doeth approoue it to be a medicine and remedie moſt principall that at this day is knowen in the World againſt venome, and he doeth referre that, as is ſayd, vnto the Authours which wee haue alleaged.

Andrewe de Laguna borne in *Segouia*, who amongeſt

Andrew de Laguna.

the learned was named *Galen* the Spaniarde for the Commentaries which he made vpon the ſixth book of *Dioſcorides* in the Spaniſh tongue, where he treateth of venomes, he ſheweth how preſent a remedie the *Bezaar* ſtone is againſt all kinde of venome and againſt the bytinges of venomous beaſtes, and againſt peſtilent Agewes of euill qualitie, and alſo that it is a greate remedie againſt the falling ſickeneſſe, that it doeth expell the ſtone of the Raynes, and beeyng geuen with Wyne, it breaketh the ſtone in the Bladder. There hee noteth howe this Stone is engendred in certayne Goates of the Mountaynes of *Perſia*, and howe the ſtones that are the beſt bee bright, and ſkaley and ſofte, of the colour of a Fruite of Spaine called *Beringena*, which is a remedie muche commen-

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ded amongest Princes and great lords for the effects afore saide.

Valescus de Taranto, a Philition and borne in Milan, the scholler of Tornamira, in the 7. booke of his experiments, praiseth very much this *Bezaar* stone, to be of great force against venom and other diseases for his effectes, and for the great fame that was of his woorkes, in this tyme against al venom. Saint Ardonius of Pesauris Philition, in a booke which hee made of venomes, exceedingly prayseth the *Bezaar* stone & preferreth it before all other medicines, as wel simples as compoundes, which haue vertue against venom or bytinges of venomous beastes: and sayeth, that hee sawe it and proued it by great experience. *Valescus.*

Amato Lucitano, a learned man of our tyme, being now resident in Ragosa, in his commentaries which hee wrote vppon *Dioscorides* in the seconde booke of Ceruigenitale, did treate of this *Bezaar* stone very learnedly, as a man of Portingal, who did much enforme himselfe of those of his nation that came from the East India, and he sayeth that the *Bezaar* stone is of the making of an acorne, full of spottes, declining to the colour of a sad blewe, compounded with many shales, the which they call *Bezaar*, as a present remedie against al maner of venom, and they take them out of certaine beastes which are lyke to wilde hartes, that are in the East India, and are called goates of the mountaines: they are founde in their bowelles and inner partes, of the which being giuē 3. graynes with the waters of the flowers of Orenges, it is the present remedy against all venom, killing and extinguishing, the venomes, and force thereof, it killeth the wormes giuē with water of *Verdolagas*, & where the feuer is, and where there is no feuer with whyte wine: he sayeth that he hath experience, and hath cured therewith the pluresie being very sore rooted, it is conuenient that it be giuen to them, that haue taken venom, in vomittes, and it wil expel the venom, and being giuen to them that haue vo- *Amato Lucitano.*

mitted, it cauſeth it to be expelled by ſweate or by ſtoole: and being giuen in feuers, the day that they bee accuſtomed to come, it prouoketh ſweate, whereby many tymes they are deliuered thereof. And in his thirde centuria the 74. cure, and the 83. cure, in curing certaine Peſtilent feuers, hee ſaieth, that hauing taken the waight of three graynes of the *Bezaar* ſtone with water made for the purpoſe, it extinguiſheth and killeth the malice of the venom of ſuch agues, and he giueth it as a moſt preſent remedie, and ſayeth, that the King of the Eaſt India hath this ſtone in great eſtimation, and it ſeemeth to bee ſo, ſeeing that in a preſent, at the tyme of the firſt conqueſt that was made there, the King of Cochin ſent to the King of Portingal, and amongeſt many precious Iewelles which hee ſent him was a *Bezaar* ſtone, as a thing of greateſt price and eſtimation, which was little bigger then a nut and was heere much eſteemed by reaſon of the great vertues that it had: and this was the firſt that the Portingals brought to Spayne, and after they brought many other, they ſeeing the great effectes that the Indians did with them, and ſince that tyme they bring them with Diamants Rubies and other precious things of great value, which they bring from thoſe parts: and they ſell them for great ſummes of money.

Nicolas Florentine. Nicolas Florentine amongſt them of his time the wiſeſt in his fourth Sermon where he treateth thereof and in the nienth chapter, doth highly commend the *Bezaar* ſtone, and agreeeth with Auerroiz and Serapio.

Iohn Agricola. Iohn Agricola an Almaine, who wrote of the ſimple medicines of our tyme, in his ſecond booke, and ſpeaking of the *Bezaar* ſtone, ſaieth that it is a moſt ſure antidote againſt venom, and that it is a diuine medicine and a remedy of moſt efficacie againſt venom and byteinges of venomous beaſtes.

Ierom Montuo. Ierome Montuo a French Phiſition of king Henries, in the treaty which he wrote of the remedies of ſurgery & of the

remedies

remedies of those that had taken venom, hee doeth preferre the *Bezaar* stone for the greatest remedy of al others, which in our tyme hath bene founde, by great experience that therof hee had experimented vpon many lords.

Anthony Musa Brasuola a learned Phisition of Ferrara in the proloye which hee wrote vpon the antidotes of Mesue, declareth of a maruellous matter that happened in Ferrara of many persons that had taken venom which were remedied by vomitting of the venom with the oyle of *Vitriol* and by taking the *Bezaar* stone. *Antony Musa.*

The counseller Peter of Ebano borne in Padua, a man learned amõgst other of his tyme in a treaty which he wrote of venoms in the 81. chap. spake of a certain stone called *Bezaar*, whose propertie and speciall vertue is against deadly venom, deliuering from death with all speede without hauing need of other helpe or benefite of any other medicine or any Phisition, and so for his excellencie is called *Bezaar*, which is as much to say, as the medicine that deliuereth from al venom, and from death, and from other grieuous diseases. And whosoeuer hath this stone with him, let him bee sure that with it hee shall bee cleere of all mortall venom. *Peter of Ebano.*

And a king of Englande called Edward, was deliuered by meanes therof from a poysoned mortal woumde that the great Soldan with a venomed glaiue gaue him in a battaile that they fought beyonde the seas neere to the Citie of Aaron. When he was almost dead, there was giuen to him the *Bezaar* stone, by one who was the great maister of the Templers, which was an order in those dayes of great estimation, and very riche. And hee sayeth moreouer that hee sawe in his time another *Bezaar* stone very light in waight, and that it might bee scraped vppon it; as easilie as vppon harde lyme, and was much esteemed. *Historie.*

Conrado Gesnero Tigurino in the boke which he wrote of beastes *Conrado Gesnero.*

of beaſtes ſpeaking of the goate, doeth much commend this *Bezaar* ſtone to be againſt al venō. Other authors there be that make mention of this ſtone, but they paſſe it lightly ouer, only praiſing it to be good againſt venom, ingenerall and in particular, the which at this preſent I lightly paſſe ouer, for it is ſufficiently ſpoken of by thoſe before rehearſed, wherby it may haue authoritie with al thoſe that therof wil profite themſelues.

That as I haue ſeene by experience.

That which I haue ſeene by experience I wil now ſpeake of for the more confirmation of the ſayde caule, and of the meruellous vertues which it hath, wherby it may bee vnderſtoode what is written by theſe authors aforeſayd, with manifeſt examples. It is about 14. yeres paſt that my Lady the Duches of Bejar was aduertiſed by the Lorde don Iohn Mauriques that in the Court was vſed for ſuch as did ſound, a ſtone that was called the *Bezaar*, for that my Lady the Duches had a ſonne very ſicke of the ſayd diſeaſe, wel neere ſince the tyme of his byrth, and ſhee beeing deſirous of his health did procure to know what remedy might be had, and ſeeing the ordinary remedies of Phiſicke which they had miniſtred vnto him beeing many and diuers by the wyſeſt Phiſitions of Spayne, and yet not preuailed any thing, and hearing of the greate vertue of this *Bezaar* ſtone, they had communication with mee thereof: yet was it to mee ſomewhat ſtraunge, for that I had no other knowledge thereof then by bookes, and I thought that it had not beene in theſe partes: then I requeſted that the ſtone might be ſent for being deſirous to eaſe this Lorde, for his vertues deſerued the ſame, and his great knowledge in al kinde of learning, and in al things that a noble man might haue knowledge in, as alſo to ſee the ſtone which was a thing of mee much deſired. The ſtone was ſent for to Liſhebron by meanes of a Genoues, and there was brought twoo of them very fayre wrought in gold, and eche of them as great as a Date ſtone and ſomewhat greater, of colour greene and blackiſhe, lyke

to a *Beringena* which is a fruit of Spayne, and the stone being brought hit, not a little to our contentment, euery one gaue their iudgement, & it was agreed ỳ at such time as he should sownde, it shoulde presently be giuen him: and the sownding being come in the euening hee toke foorth with the appointed order, which was brought from the court, that hee should take foorthwith the waight of three graines of the pouder of the stone, and it should bee cast in water of Dretongue so much as might be sufficient for him, and so it was done. Opening his mouth hee swallowed it downe, the which he did with much difficultie, within the space of halfe a quarter of an houre, after hee had taken it, hee recouered as easilie, as though hee had not had it, And seeing the vertue that was in the stone, wee did esteeme it much, and the more for that wee sawe that euery tyme it toke him, he came to himselfe so easily, and when he toke not the stone, the sounding did continue long, and hee returned from it with greate paynes, and in long tyme it ceased not: but when the stone was giuen him he came quickly to himselfe and with greate easinesse, as though he had not had any sownding at all. My Lady the Duches caried the stone in her purse, and had the quantitie that he shoulde take alwayes in a readinesse, bycause when the sownding came to him, it might bee giuen him with more speede, bycause hee shoulde not bee long in payne: so that from the tyme that hee receyued it, his soundings came not to him so continually as they did before. This being perceiued, I saide one day to my Lady, that it was the doctrine of Philitions, that the medicines which doe not heale diseases, cannot preserue that wee fall not into them, but that it seemed good to mee that wee shoulde giue vnto him euery morning the pouder of the *Bezaar* stone, that with the continuall vse thereof, the vapour might bee consumed which did ryse vp to the braynes, so that what seemeth to be venomous and hurtfull, the stone woulde extinguish and kil, and would consume the vapour that riseth vp frō all the body, and from

some particular member, the roote and originall beeing taken away of the disease, he shoulde bee healed, so euery morning it was giuen him fasting the waight of three graines, of the pouder of the stone, with the water of Ortongue: and it pleased God that it shoulde worke so effectually, that from the day that he began to take it, vntill he dyed of another disease after, which was more then x. yeeres, there neuer came to him any sowndings, the which stone hee toke vi. monethes together, and neuer missed day.

Historie. This effect being proued so great and manifest, I hauing in cure a young Gentlewoman called the Lady Maria Catano, and was sicke of certaine sowndings of long tyme, & beeing in cure by learned Phisitions, her disease of sowndings was perillous for that it held her ten or xii. houres and those were well neere euery day: shee was in such case that many dayes she rose not from her bed. I was called to cure her, seing the small helpe that the other Phisitions had done to her, I did not medle with the common medicines which other Phisitions had vsed many yeeres: but I caused to be brought from Lisbebron a *Bezaar* stone, and after shee was purged, I gaue it her by the order aforesayde: and from the day that shee began to take it vntoo this day shee neuer had more sowndinges, which is more then twelue yeeres: there was spent a hole stone as great as a Date.

Historie. In this tyme the Doctor Lewes de Cueua, a man learned in his facultie: as hee was eating, vnwares a venomous thing did put him to so mortall paynes, and was tormented with such accidents of venom which he had taken, that it was thought hee would haue dyed in short tyme: and although hee tooke vomittes, and treacle, and other remedies against venom, when I came to see him, hee was so euill that there was little hope of his lyfe. And as I sawe that his disease proceeded of venom, and the little

helpe

helpe that the remedies which had beene giuen to him did: I my selfe went to seeke for remedie which was the *Bezaar* stone: and beeing serched for, at length was founde in the handes of the sayde Lady Mary Catano, for that the pouder of the inner parte of the stone remained with her: and thinking that shee shoulde not haue taken it, shee kept it, the which I tooke, and it was about sixe graynes of waighte, and I deuided it into twoo papers, and greatly to his comforte I founde remedie for his griefe. I returned to his house, and founde him as full of payne as might bee, I gaue him foorthwith the three graynes of pouder that I carried in the one Paper with the water of Dretongue, and in the space of halfe an houre or lesse, hee was marueilously eased, in such sorte that when night came hee was in good disposition, and out of daunger of death, which was so neere him, in such sorte that the next day in the morning hee remayned well, for as much as touched the daunger of death, but he remayned in such sorte that in many moneths hee coulde not throughly ouercome the great euil which hee had past.

Historie. The sayd Doctor Lewes de Cueua going by the way with a Lord a hunting, one of his pages being a tall young man, layde him downe to drinke of a poole of standing water, being naught, and full of venomous wormes, and after hee had dronke it, hee felt himselfe so cut, and in such sorte, that hee coulde not moue from thence, and his belly so swollen, and all his body in so greate a payntnes, and sowndinges, with greate vomittes and sweate, that they carried him vppon a horse to a Village that was neere at hande, and after they had made some remedies for him, they gaue to him the *Bezaar* stone that his maister carried with him for the like purpose, if any thing shoulde happen, and it did him so much good, that the next day he was able to iorney with his maister.

A Childe did eate a certaine venomous thing, whereby hee was in danger of death, and ſeing that the common remedies did not profit, I cauſed to bee giuen to the childe the *Bezaar* ſtone, and immediatly it was well. And for children that haue wormes, it is lykewyſe very good, for that it cauſeth them to be expelled by diſſolution, meruellouſly taking away the accidents that are wont to happen to children. And this it worketh whereſoeuer you feare any griefe or venomous humour. In the thinges that it hath done moſt good, hath bene in the peſtilence, for that there was in Germany a greate Plague, and vnto all ſuch as had the *Bezaar* ſtone giuen them, immediatly was ſeene the greate effect that it did in them that toke it. And in an Hoſpital were foure perſons infected with this euill, and it was giuen to twoo of them and not to the other, and they that tooke it eſcaped, and the other twoo dyed. And then it was giuen to many that were infected with this euill, and ſome of them had twoo ſores, and ſome had three, and yet they eſcaped and of this were witneſſes many people of greate credit that ſawe it and other meaner perſons, as it is very well knowne to all the Court.

For them that are ſad and melancholie.

This ſtone doeth profit much to them that be ſad and melancholike, the Emperour toke it many tymes for this effect, and it is taken of many perſons that are melancholike: for it taketh it away, and maketh him glad and mery that vſeth it and to bee of a good diſpoſition. Many I haue ſeene that haue beene much diſeaſed with fayntneſſe, ſoundinges and melancholie, and taking the waight of three graynes of this ſtone with the water of Dyztongue they haue bin healed preſently. In feuers of an euill qualitie and moſt peſtilent, it is meruellous the good woorke that it doeth: for that it taketh away the malice thereof, extinguiſhing and killing the euil qualitie of the venom, which is the firſt and principall thing that the Phiſition ſhould doe, for if that this bee not taken away firſt, the cure is in vaine. Many do vſe this ſtone

holding

holding a peece thereof in theyr mouth in the suspected time of a Pestilence, and whereas venom is feared, or any thing that is venomous, and also it dooth profite much taking it in water to them that are sicke of pestilent Feuers.

A Gentleman had all his seruantes sicke of Agewes, that are commonly called Modorras, and he put into a pot of water a *Bezaar* stone that hee had, of the which he caused the sicke people to drinke, and they all escaped and were deliuered from death. And many people for this cause, haue this stone layde in water continually, that they may drinke thereof being sicke, for it profiteth much to take away the Agewe, and geueth strength to the hart, and not onely this stone doth profite in venomous thinges and venomes, but in other diseases, as it hath byn proued: & being geuen to them that haue the gidines in the head, it doth much profit, and also against opilations. And it happened that a Munne that had lowndinges and greate opilations, by taking the *Bezaar* stone was healed, and likewise of the opilations: and being long time without her customed termes, they came very well to her and aboundantly. This stone profiteth much to them that haue taken Arsenike or other corsiue venome, for that it dooth kill and consume the force of the venome, and taketh away the accidentes thereof. Milke hath in this a great prerogatiue, and doth woorke effectually, by taking much quantitie, and continually using the same, for although that it be a meruellous remedie, it must be vsed in corsiue venomes, for that it maketh the venomes to be expelled by vomit, and doth extinguish the malice. It is the true Antidote against corsiue venome, and after the vse thereof, the stone may be giuen or the pouder, or any of the sayde medicines, that haue vertue against venome. Also this stone doth profit muche against feuers that bringe certaine red spots in the bodie like to Fleabytinges, that commonly doe appeare in their shoulders, and in their arthier parts of the bodie: these doe come in sore Agewes, that doe expell the humours out of the bodie, and

Historie.

ſo it is conuenient that it bee ſo vſed that it may come out well, and this muſte bee done by putting bentoſities, and other like helpes, that may expell the humour, whereby nature is holpen, forbidding oyntmentes and other things that may diſturbe the comming out of theſe thinges. An other thing which is conuenient, is to geue to the ſicke, when theſe ſmall ſpottes doe beginne to appeare, thoſe thinges which doe extinguiſh and kill the venome: of the which we haue treated very largely hauing reſpect not to let blood, after that they haue appeared, if it come not of too muche replection and fulneſſe of blood. One thing I haue founde for theſe redde Spottes and for Feuers of muche profite and notable experience in many, which is our Bolearmenike prepared in a diſhe of earth with Roſe water geuen in all medicines that are too bee taken, and in the meates that are too bee eaten, and ſurely in it I haue founde great effect, chiefly in one peere, wherein reygned many Peſtilent Agues, called Moderras, and many were deliuered from them, with the vſe of it, for that this our Bolearmenike doth differ little from that of the Eaſt partes, and this ſhall bee where the *Bezaar* ſtone is not to bee had, for that it doth exceed all as I ſaw in a principall Gentleman of this citie which had a fore Feuer, with ſoundinges, Vomites and other Accidentes of an Ague vpon whom did appeare ſpottes, which before I haue ſpoken of on his ſhoulders, and in geuing him the *Bezaar* ſtone with a little of the Vnicornes horne, foorthwith the Accidentes did ceaſe and began to be better, for that it did extinguiſhe and kill the force of the Agewe, which cauſed all the hurte. And after this ſorte I coulde ſpeake of many heere in Spayne, that for the ſpace of this fourteene yeeres I haue vſed it, and many haue beene deliuered therewith from many diſeaſes

ses with the vse thereof, that surely it seemeth a thing of woonderfull effectes, that a stone taken out of the bellie of a beaste like to a wilde Harte or Goate in so little quantitie geuen, shoulde woorke so greate effectes as wee haue written of. And for that it is already time to treate of the Herbe *Escuerçonera*, because wee haue beene long and treating of the *Bezaar* stone, I will speake what is knowen of it.

¶ Of the herbe Escuerçonera.

The Herbe Escuerçonera the which wee haue promised to treate of, is an herbe knowen, and found within these thirtie yeeres. For time hath discouered it too vs as it hath done many other thinges, as wee see which they bring from the West Indias, and they are so many thinges, as wee see euery day, as were neuer seen by those that were before vs, nor yet by vs, as we haue written of in a Treatise, that we made of these things which doe treate of all the things that they bring from our Indias that doeth serue for the vse of medicine.

So it is that in the Countrie of *Catalunia* in the Countie of *Vrgell* in a towne called *Mombiane*, was the place where ẏ herb Escuerçonera was first discouered & found out, & as al that countrie is molested & troubled of certaine venomous beasts, *Historia.*

beastes which are called *Escuerços*, and likewise of many other and although that they are very Venomous and full of poyson, there are also many in number, as well in the tilled fieldes as amongest trees, and grasse, and especially in the Corne fieldes, in such sort that they are to them in steede of a plague, and an vncurable mischiefe, by reason that the people cannot labour in their Vines, nor reape their Corne, nor doe their businesse in the fieldes, by meanes that they are so cruelly hurt by them, whose venome and poyson is such, that whersoeuer they byte, it swelleth foorthwith, with greate paynes, and the swelling riseth vp to the hearte immediatly, and if they be not remedied and suckered foorthwith, they die presently: their Triacle and other benefites which they had, did serue them to little purpose.

How this herbe was discouered.

And seeyng that in this time this Plague was so without remedie, it fortuned that they brought to that place from *Africa* a young man Captiue, which did heale them that were bitten with these so venemous beastes, with geuing them to eate of a roote, and the iuyce of an herbe that hee knewe which did them so much good, that it healed the bytinges and poyson very easily. For the which there came so many people to the Moore, that they did not onely make him free, but also rich, and the young man in all this tyme with all the promises and gifts that they could geue and make vnto him, would neuer tell them what roote and herbe it was, wherewith he healed so great a Plague.

Two Persons of the Towne beeyng very desirous to knowe the same, by reason it stoode them so muche vpon too knowe what Herbe it was, went after him and vnderstoode so politikely, that at length they sawe where hee gathered the hearbe and tooke out of the grounde, the rootes thereof. The Moore beeyng gone, they went vnto the place where hee gathered it, and they founde the sticks of the grasse that the Moore had gathered, of the which

which they tooke out a good quantitie, because there was muche there in that place, and they went therewith too the Towne, and so to the house of the Moore, where they found him taking out the herbe of a Bagge that hee brought it in: and the one herbe and the other beeyng seene, they sawe that it was all one: whereby the Moore coulde not denie but the thing which had beene by himselfe long time hidden, was now discouered, and the herbe that he had gathered and geuen, and that which the other brought were all one. And from that time forwarde all the people began to know it, and suche as had neede of it went to geather it, and bled it for the bytinges of these venemous beastes, as I haue sayde. They call this herbe *Escuerçonera* because it doeth heale and remedy the bytinges of this beast, called *Estorçu* in the *Catalan* tongue, and the same roote is like too the sayde beast, and the beast like too the roote in figure. This beast or vermin commonly is a Spanne and a halfe long, hee is small in the taple, and is greater and greater towardes the heade: his head is greate and square with a great mouth, his tongue blacke and sharpe, his teeth small like to a shee Adder, with the which hee doeth byte, and with his tongue hee doeth pricke like to a Scorpion, his colour is full of blacke spottes, with diuers colours hee goeth euill fauouredly, and is continually among Plantes, and Vines, and byteth other beastes, as hee doeth men, hee goeth continually by the grounde, and therefore all men looke warily too theyr feete, where they are. Hee is a fierce beast and vglie too beholde, and full of mischiefe, his byting is woorser and more dangerous than the byting of a shee Adder of that Countrie. Onely this Herbe is contrary too him which is called of his name Escuerçonera: for if they cast the iuyce vppon him, it maketh him fowle, and if they put it into his mouth and that hee swallowe it downe, he dyeth. If any man

Why it is called Escuerçonera.

The vertue of the herbe.

bee bytten with this beast and doe eate of the roote and drinke of the iuyce of the herbe, foorthwith hee is healed: and if hee bee swollen, foorthwith the swelling is gone, and the paynes taken away, and also the soundinges, and if they take it immediatly after they bee bitten, there will no harme happen too them, insomuche that some for pastime doe cause the sayde Beast too byte them in the arme, or in the legge, and as they are byting of them, they eate the Roote of the Herbe, and so feele no hurte at all, sauing onely the Impression with the small Teeth, remayning, and if with the iuyce of this Herbe they doe wette throughly theyr handes and doe take with them the *Escorçu*, it doeth make him fowle, in suche sorte that hee doeth neyther byte nor stirre, but is as though hee were dead.

The Roote of this Herbe is of a good sauour, and it is somewhat sweete, and is to bee eaten rawe, as the rootes of *Sanahorias* are. It is good, as I haue sayde, against the bytinges of these beastes which are called by the name thereof, beeyng eaten rawe, or rosted, or in *Conserua*, and also the iuyce of it, doeth muche good beeyng made of the leaues for the same vse, and beeyng drunke by it selfe or mingled with other Cordiall thinges, it is good against Venome: and not onely it doeth remedie the bytinges of the *Escuerço*, but of the Adders, and snakes, and other venomous beastes. The water beyng taken out by a Limbecke or still, geuen in the pestilent Feuers, is a very good remedy for them, and beeyng geuen the day when the disease doeth come, when nature doeth prouoke some sweate, it prouoketh it maruellously, insomuche that many times the sicke person remayneth whole. This roote is made in *Conserua* and is of a good taste and daintie, and beeyng geuen with the water of the Herbe

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distilled, it is a very good remedie for the layde Feuers, and for soundinges, and Melancholies of the heart. In all partes they vse at this day the water distilled, for suspected Feuers, drinking thereof continually, or mingling it with Cordiall waters, they doe geue the Conserua and the water together many dayes, for to heale opilations of the Liuer, and ligbtes, and the inner partes, and for women whose flowers doeth not come orderly, and for soundinges of the heart, the manner of this herbe Escueroneræ is very fayre, and beautifull to beholde, whereby wee gather it shoulde bee good for many thinges. It is in heighte, the length of a mans arme from the Elbowe too the hande, little more or lesse, it hath a leafe like to lucknie when it is very muche growne, but it is somewhat broader, and spreadeth much abroade by the ground, it is long and at the end sharpe, in the which there is a sinewe that groweth vp to the toppe: the Colour thereof is a light greene, and doeth casse out many braunches, beeyng roundesmall and harde, like too Wood, and in the bigbest parte of them they casse out certayne long buddes full of rounde Sinewes with some poppies like to death and somewhat like too Gillowe flower buddes. In the Moneth of May there commeth out of these buddes certayne flowers very muche laden with many leaues, and beeyng all opened, there appeareth a greate flower, and rounde, and these Leaues bee yellowe like too the streames of the Sunne, it is a very fayre flower too beholde: in the ende of June the leaues thereof doe fall and the buddes become rounde: there doeth come from them many rounde coddes or spuinges, that growe rounde about them, which sheweth very well in the ende of the Summer. In the small coddes that doe remaine are the

The figure of the herbe.

seede, and the seede beeyng gone, then the Leaues of the Plantes doe fall. The Roote is like too the roote of a *Sanahoria* fleshie, and waightie, and leaueth with a poynt, and waxeth greater towardes the leaues, it hath a thinne rynde ioyned too the roote, and is of a russet colour, somewhat blackishe, and somewhat sharpe, and beyng cut or broken, it doeth cast from it a certayne clammie waterishnesse, like to milke: it is all white within, sweete, and fattie, it groweth for the moste parte in hillie places, where some moisture is: the complection therof is whot and moyst in the first degree.

The Vertues that it hath bee suche as wee haue spoken of, the principall vertue is agaynst the *Escorçu* a beast so venemous, and doeth so much hurt, that in this surelie it seemeth to bee a thing of great vertue. It is good when the iuyce is taken out of the leaues and clarified, and that the roote also bee taken, which is a thing of greater vertue.

And it is to be considered that although you take the iuyce and the roote of this Herbe agaynst the Poyson that proceedeth of this beast which is so pernicious, it is conuenient that great diligence be vsed, as we haue aforesayde, for the remedie of them that are venomed: whereby it woulde doe very well that in the meane time that the iuyce bee a prouiding or the Roote of the sayde Herbe, that foure or fiue fingers breadth aboue the sore it bee bounde fast, that the force of the Venome doe not passe too the reste of the partes of the body, and this is too bee done in the Legge or arme. And if the byting bee in any suche place where it cannot bee bounde, then there must bee laide too it, plaisters of dry and strong thinges that may dissolue the furie of the venom: and this must be done with speed, before the hurt doe enter the inner partes, for if it once doe come to the harte, the cure will goe

harde:

harde: and this muſt bee vniuerſally in al pyckinges or bytings of venomous beaſtes. And if the wound bee ſmal it is needful to open it, with a ſmal cut or ſome other way: and if it be newe, let the cuttinges bee ſmal, and if it bee of a long tyme, then let the inciſion bee deepe, for that with the much blood that goeth out thereof, there goe out a greate parte of the venom alſo. And after the cutting let there bee applyed ſuch things as may drawe out ſtrongly the venom, ſtill adding thereunto that as ſhal be needful. Some there bee that doe ſucke out the venom of the pyckes or woundes with their mouth, but it is dangerous to them that ſo doe, for ſome haue dyed therof: it is better to remedie it with ventoſities, or to put too it the hinderparte of a Cocke, or a Chicken, or a Pigeon beeing aliue, vppon the pycke, or wounde, the fethers being plucked from the hinder part thereof, and vſe it ſo often as ſhal bee needful, vntill you perceiue that they haue taken out the venom that is in the wounde, and euery one of them muſt be applyed thereto ſo long tyme vntil that you may perceiue that hee doeth waxe fayne, or vntill he bee readie to dye. Alſo it is a good remedie to put them that bee a liue opened at the back, and let them be there as long time as they haue any heate: and beginning to waxe colde, then take them away & put others to, and the venom being taken out by theſe meanes, let there bee put vpon the wound a medicine that hath vertue to keepe the wounde open. Some do vſe in the cuttinges or inciſions an actuall thing to burne, called a cauterie, which doth very much good, extinguiſhing the venom, and comforting the hurte. The ſame effect doeth the cawterie potentiall in killing the venome, but it is not ſo good as the actuall, but thereby it doeth cauſe that the wounde doe not cloſe, which is very neceſſary for the cure.

The iuyce of the herbe Eſcuerçonera doeth profit very much, being put on venomous bytings or pyckings, by it

ſelfe or mingled with other medicines, that haue vertue to take away the ſtrēgth of the venom, as treacle, methridate & other medicines like to theſe: and if the *Bezaar* ſtone might be had caſting the pouder therof vpō the wound, it will worke a marueilous effect. While they are in this caſe they muſt be kept with good order, & good gouernement, in al thinges that are contrary to them, and vſing euacuations, ſuch as is conuenient with wholeſome medicines, and there muſt bee mingled with them medicines that are againſt venom, and when time ſeemeth vſe letting of blood, and in the reſt, to goe to the cure of the diſeaſe, and vnto euery one of them, as it is conuenient vniuerſally, and particularly, hauing alwayes care to giue to them that are ſicke, in the morning faſting, the conſerua of the roote of the Eſcuerçonera, and his water, or the *Bezaar* ſtone, or ỹ pouder as it is ſaid, or Bolearmenike prepared, bee muſt haue care to annoynt the harte with thinges which are temperate, that may comforte with pouders and cordiall waters, amongeſt the which let there bee put the herbe Eſcuerçonera. And beſides the vertues that the herbe Eſcuerçonera hath againſt the bytinges of theſe beaſtes in particular, and for the remedie of all in vniuerſal, it hath alſo other particular vertues, the vſe whereof hath beene ſhewed vnto vs, it is very good againſt ſowndinges, of the harte, and for them that haue the falling ſickneſs, and for women whoſe matrix are ſuffocated or ſtopped, by taking the conſerua made of the roote, and drinking the iuyce of the hearbe clarified, or the water of it diſtilled. It doeth profit much when the ſoundinges are come, but much more before they doe come: when they feele that they begin to ſownde, let them take the roote therof with the water, and it doeth hinder the comming therof: and if it do come it is much leſſe, and it doeth not worke ſo vehemently as when it is taken after. Vnto them that haue the giddineſſe in the head it doeth good, and being continually taken, it maketh the hart merrie: it doeth take away the ſadnes which is

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the cause therof: the iuyce taken out of the leaues and clarified, and set in Sunne for certaine dayes, taking the cleerest thereof, and put into the eyes doeth clarifie the sight, and taketh away the dimnesse therof, if it be mingled with a litle good hony, it is good for them that feare themselues to bee poysoned. The conserua of the roote, beeing taken, and the water in the morning, that day by Gods grace they shal bee safe. The vse and experience of this hearbe hath bin taught without any auctor: for to this day we knowe not with what name the authors doe terme it.

Iohn Odoricus Mechiorius an Almayne Phisitiõ, doth write in an Epistle to Andrew Mathiolo, saying that Peter Carniser a Catalan Phisition, sent to him the herbe Escuerçonera dry, into Germany: this Phisition did aske of Mathiolo what herbe it was: Mathiolo did not know what hearbe it was, neither did any other, vntil now that it hath bin spoken or written of. Some that are curious wil say that it is the *Codrillia*, a spice of Succory which *Dioscorides* doth make mention of in the second booke in the 122. chapter: & although that it hath some likenesse therof, it differeth much in the roote: for the *Condrillia* hath it very woodie and vnprofitable and very smal, and in the flowers: but they differ not in their vertues, for both of them are good for the bytings of adders. And whatsoeuer that our Escuerçonera is, wee see that his effectes are greate, as well against the bytinges of the Escuerços which is so euill a beast and venomous, as for other diseases which we haue spoken of: which seeing that in so fewe yeres there hath bene so much therof discouered, I do trust y much more wil be hereafter by wise men, that there may be added to this which I haue discouered and written of it.

And seeing that we haue treated briefly and the best that we can of these twoo medicines so precious, to wit, the *Bezaar* stone and the hearbe Escuerçonera, which are twoo things

things ſo precious and of ſo greate effectes againſt venom, now haue we to treate of the laſt parte which wee promiſed to doe, and how we ought to keepe and preſerue our ſelues, & not to fal into ſo greate a danger, as of them is declared, for that it is better to keepe our ſelues from daunger, thē to fal therein. Heerein the ancient writers haue bin very circumſpect. Amongeſt the reſt it hath beene an ancient cuſtome in Princes Courts & other greate eſtates, to haue their taſters as wel of their meate as of their drinke for the eſchewing of poyſon, and ſo by the meanes thereof they aſſure themſelues to be out of peril for that matter, the which ſurely is allowable and a good cuſtome, and neceſſary for the ſafegard and health of any Prince or Lorde, for if there be any hurte in the meate or in the drinke, it ſhal light firſt vppon thē that doe eate or drinke thereof, and not vpon the Prince or other high eſtate, in whoſe life and health greate matters doe depende.

Trueth it is that in theſe dayes it is done more for a ceremony and eſtate, then for health & ſafety of life, & this order is vſed amongſt great eſtates, more for cuſtome then for any thing elſe, for this purpoſe the common people haue it in eſtimation, ſo that at this preſent it is vſed contrary to that end and purpoſe it was ment, for they vſe nowe taking of a little bred and bringing it with the meate and ſo taſte it: that done, they caſt it away, and lykewyſe they drinke a drop of wyne or water: & if it ſhould be vſed as it ought to bee, they ſhould eate and drinke thereof throughly, for otherwyſe the poyſon, if there be any, cānot be diſcerned before it come in to the Princes mouth. Alſo the lord ought to command that there be prepared for him diuers meates, for that if hee miſlyke of one, he may taſt of another: for being of diuers ſorts he may taſt of eache a little, and eating little at once of any that were infected, it would doe leſſe hurte then if he ſhoulde eate of one diſh being infected filling himſelf therwithal, for being either of them infected and eating much therof, it ſhal

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doe the more hurte. And note this wel, that many times a mã is not giuen alwaies to eate of one meate, nor to see it alwayes tasted before he eate it, and afterwarde there appeareth in it notable hurte, therefore it is good to take your meate with a forke or a spoone, and that they be made as Ierome Montuo a learned man in Philike had appoynted for king Henry of Fraunce, which was made to knowe if that he had eatē any venom, there must be made a little forke and a spoone of one mixture of gold and siluer, that the olde writers called *Eletrum* and it must bee 4. partes golde and one of siluer, they must bee smooth, cleane & well burnished, with the forke or holder let him eate his meate, and with the spoone his broth: for putting them in the meate or in the broth, if that there bee any venom therein, foorthwith the golde will haue an euil colour, appearing tawnie, blewe, or blacke, and loosing the beautie that before it had, the which will cause them to looke better to the meate, and this is done for trial therof, and to make further experiēce by some beast that may eate thereof, and so to see the effect thereof, for that is the greatest experience: the lyke may bee done with the drinke to make a cuppe therof, or a broade vessel well burnished. For if the wine or water that is put into it, haue any venom, the vessel wil take some colour therof as aforesaide: and if it haue no poyson therein, it will remaine in his owne colour. And surely it is a gallant and a delicate secrete, when you begin to eate any manner of meate, the first morsell that you take let it be wel chewed, and marke wel if it do byte, or haue any euil taste, or if it burne your mouth, or your tōgue, or that your stomacke abhorre it, for in perceiuing or feeling any thing of these signes, cast it forth, and wash your mouth with wyne or water, and leaue that meate, and fal to other: it moulde doe very wel to giue it to some beast to see the effect therof, it is good to haue in the house some beast to whome it might giuen, for to make experience thereof. And the effect so appearing they haue to iudge therof. And this is to be vn-

derſtoode when the venomes come of coſtiue thinges, you ſhal feele a notable ſharpenes, and they byte and burne forthwith: the beſt is for them that haue ſuſpicion, to eate meate that is roſted or ſod, & that they eate neither brothes nor pottages, for in them there may be greater hurte: and if any bee made, let them not bee made with things of ſmell, as Amber, muſke, and ſweete ſpyces, and let them not haue ouermuch ſharpenes, for in broth or pottage, the poyſon will ſooner lurke then in roſted or ſodden, and ble no meates, which haue much ſweetneſſe, therein all poyſon will lurke the more. Hee that hath any ſuſpition when hee goeth to his meate, let him not bee to greedie to eate forthwith very haſtily, but let him refraine himſelfe, and let him eate with leaſure, by litle and litle. The lyke he muſt do, in his drinking, being very thirſty, hee feeleth not what he drinketh: and ſo many people beeing very dry, haue dronke inke, lye, and alſo water of arſenike, not feeling the ſame vntil they haue hurt their body. and therefore it is conuenient to drinke leyſurely by litle, and litle, taſting his drinke as he drinketh: ſurely if men woulde be ruled by this order, they ſhould eaſily finde if there were any euil thing in that they eate, and drinke. You haue to conſider the colour of your meate, for thereby will ſomewhat appeare. For it wil looke otherwyſe, then it ought to doe; ſee that your veſſels wherein you eate or drinke bee cleane, newe, and gliſtering: and if your abilitie be ſuch, let them bee of ſiluer, being cleane burniſhed, for if you haue venom in the drinke, it is eaſily eſpied, and the ſiluer doth turne blacke or tawney.

Hiſtorie. Not many dayes paſt a Gentleman of great riches, by drinking in a plaine cuppe of ſiluer, perceiued the cup ſtayned of a ſad tawney colour, and did maruel thereat, hee only taſted the wyne, and it made his tongue rough, & his mouth alſo: hee looked wel on the wyne that was put into the cup, & it had not that quicknes in drinking that it ought to haue had, and hee looked on the water, and in the bottome of the

eiue there were many graines of arsenyke, wh as yet were not dissolued. I was called & I gathered out of the eiue moze then xx. smal graines of arsenike: & within certain dayes after the Gentleman fell sicke, wherby I did coniecture that it was not the first tyme that they pretended to poyson him: & since that, he hath bin sicke a long time. And thus much I affirme that if the cup had not bin altered of his colour & bin infected, it had not bin perceiued. Therefoze it is necessary that the vessels and tinages where wyne & water are kept, be stopt, foz feare least any venomous thing fall therein, as spyders, Sallamanques and other lyke venomous beasts, and therefoze it is nought to drinke with vessels oz cuppes that haue narrow mouths: foz it is best to see what one drinketh in a cleere vessel and broade, foz it is good foz them that do regard their health. It is good to haue a peece of a right Unicoznes hoyne in a smal cheyne of golde, that it may bee swilled continually in the water that shalbee dronke. It would doe well, foz not onely it taketh away the suspition of the venom, but doeth put to the drinke a meruellous cozdiall vertue. Also you must not stand by the fire that is made with venomous wood, foz the smoke doeth poyson, as if you should take poyson, and to set in the chamber coales when they doe begin to kindle, many haue dyed therwith: let your apparell be kept by such as you haue trust in, foz in them may bee put things that may do notable hurte, and foz al that, as is said, it doeth much profit to haue trustie seruants, and that they bee such whome you may trust, and that they be of a good parentage, and sticke not to reward them wel. And aboue al other let the Phisition that hath the charge of your health, bee learned and experimented, discrete and of a good iudgemēt, and that he be riche and of a good kinred, and beeing such a one, he wil not doe any thing that he ought not to doe, seing that in his handes is the life and health of the Payser and Lorde.

FINIS.

THE DIALOGVE OF YRON,

WHICH TREATETH OF THE greatneſſe thereof, and howe it is *the moſt excellent metall of all others*, and the thing moſt neceſſary for the ſeruice of man; and of the greate Medicinall vertues which it hath.

An Eccho for the Doctor Monardes Phiſition *of Seuill.*

In Seuill in the Houſe of Alonſo *Eſcriuano.*

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¶ *To the most Excellent Lorde, the* Duke of Alcala, &c. my Lorde, the Doctor Monardes your Phisition wisheth *health, &c.*

Forasmuch as the metall called yron, is of so great importance in the worlde, and so necessary for the seruice of man, it moued me to make this Dialogue, which doeth treate of the greatnesse and maruellous workes thereof. Which if they be well considered, they will bring admiration vnto all that shall reade them, by reason it is so necessary for all states, and manners of liuing. It hath also greate and medicinall vertues, and likewise with worthinesse, and greatnesse, it is an Instrument and meane, whereby the most worthy haue gotten great Titles, and fame; as we see many of those which in times past haue attayned vnto, among whom the Predecessors of your excellencie with theyr noble mindes, and strong armes, the Speare in the fist, and the sworde in the hande, by ouercomming battels, by getting townes and places, the name and fame of them haue byn immortall to this day. And for to augment and increase this the more, and to geue to your excellencie, and to your children and successours, greater glory, you tooke to wife the excellent Duches the Ladie *Iuana Curtes* that at this day doeth beautifie the whole worlde, with her woorthinesse, estimation, qualitie, and greatnesse, daughter to that valiaunt and renowmed Prince, Don *Fernando Curtes*, who with his greatnesse and infinite Labours conquered

conquered another newe world, and gate init not onely townes, and Cities, but Kingdoms & Empyres: whereby did followe to his name euerlaſting glory. And euen ſo the children and ſucceſſours, that ſhall come of your excellencie with iuſt title ſhall reioyce of ſuche progenitors, labouring to imitat them in their great knowledge, and warlike actes that they did, taking the yron for the inſtrument thereof, that vnto them in their warlike exercises it may bee a great meane and helpe, and for that this our Dialogue doth treate of it and of the praiſe and greatneſſe thereof, I dedicate it to your excellencie as vnto whom ſo much I am bound, and it may pleaſe your excellencie to receiue my good will for too ſerue you in greater thinges.

The Dialogue of Iron, and of the greatneſſe and excellencie thereof.

Vrgus. Wherein doeth maſter Doctor goe muſing & ſtudying ſo, that he ſeemeth to be Hipocrates him ſelfe, as the olde writers haue painted him out? Doctor. On a ſicke perſon that I go to viſit. Burgus. Is it needefull of ſo much care before he be ſeene? Doctor. yea long before, ſeeing from my ſtudye I had great care of him. Burgus. It is a thing of great labour, you hauing ſo many ſicke perſones as you alwaies haue, that you muſt ſtudie euery day the caſe of euery one. Doctor. They are not ſtudyed all euery day, but ſuch as haue moſt neede, and do aſke euery houre newe remedies, as in ſharpe diſeaſes, where neede is of care and diligence, whereby the occaſion of the euill may the ſooner paſſe away: for thoſe that are long ſicke, as the benefites that ſhoulde be done to them by leaſure, and by little and little, the ſtudies of them are after the ſame manner. Burgus. I went alſo thinking howe I ſhoulde ſee in the Contratation houſe, whither I nowe go, the great quantitie of Golde and ſiluer, which they haue nowe brought in theſe fleetes that are nowe come from the Indians, and eſpecially certeine Emeraldes, which they haue brought from the newe kingdome: For it is ſayde that three of them are worth three ſcore thouſande Ducates, and as a rare thing neuer ſeene in theſe partes, I went forth of my Poticaries ſhopp to ſee them in the Contratation houſe. Doctor. And I alſo do go thither to viſite a ſicke perſon at the treaſurers lodging: it may be that there wee may ſee them, let vs go in at the little gate, for it

is a shorter way, and fewe people will be there. It seemeth to mee, that the greate hall of the treasurie house is shutt: it may bee that whiles I go vp to see the sicke person, they will open it. Burgus. Your worshipp may go in Gods name, I will tarrye here for you, and seeing the great hall is not opened, I will sitt downe vppon the benche, and will see what doeth passe vntill you come.

Doctour. Master Burgus, I praye you pardon mee, if I haue tarryed long: for the qualitie of the cause hath caused mee to tarry. Burgus. Rather I would haue beene glad that you had tarryed longer, because I would haue seene more. Doctour. What haue you seene whiles I was absent? Burgus. The great hall being shutt, and the parde full of people, and I looking vppon them earnestly, it seemeth to mee that they are people of estimation, but to my iudgement full of cares: for in them I haue seene so variable and diuerse likenesses of countenance, that I maruel at it. Some of them talking to themselues: others being alone with their heads hanging downe, and with greate imagination: Others talking by two and two together: Others in clusters treating of the sales of their merchaundize: Maryners and souldiours tarrying for their paymentes: Others carrying away their portions of siluer, which they had taken out, running with it, as though they had stolen it: Others there were with the Notaries about their suites: Others in the office of the treasourer amongest the Registers. There was also a greate noyse of much people, deliuering and receiuing parcels of siluer, but they were in a great strife thereuppon. The Iudges were in counsell, and many people tarrying for them in such sort, that I was in greate admiration: I being there onely to beholde, and all the rest to do their businesse. And it was to mee as one that did beholde them without greese, as a comedye, with many Pageants.

And

And that which did make mee maruell more, was to see that none were merrye, nor content: rather they seemed to haue great care and troubles.

Doctour. Maister Burgus, I am glad you haue seene what doeth passe in that house, with so much attention: for all that which you haue seene, that Gold and siluer is cause thereof, which with so great good will you came to see, and this is it which is the cause of their troubles, and cares, and not onely it bringeth such as you sawe there amazed and astonied, but many others, for they are at this daye the instrument of all these things. Some they put downe, others they raise vp, whereby they haue rule, and dominion in the worlde. These mortall men haue put so much felicitie in them, that they haue and do procure them, by the losse of their lyues, and shedding of their bloud, and after they haue them, they conserue them with much labour, and with greater care keepe them, and with much misery they spend them, and with great euill fortune they lose them. These are they that take away quietnesse and rest. They take awaye sleape, and many passe the day to keepe them, and to increase their afflictions and cares. In the night also they rest with feare, and care: there are in them so many snares and hazardes, as wee see euery day.

Burgus. For all this I would see the Golde, the siluer, and the Emeraldes. Doctour. What maister Burgus, haue you neuer seene Golde, siluer, and Emeraldes? Burgus. Yea, I haue seene them, but in little quantitie. Doctour. What do you thinke is there in seeing of little, or much, but to see much earth, or little earth, and moste of all without the profite of man, of as many as nature hath created? And if you haue so great desire to see precious metals: I will carrye you to a place where you shall see one metall much more of price, & of greater estimation, then the golde & siluer ý you were so desirous to see, & better, & of more profite

then the Emeraldes, for that these things concerning stones are no other thing, but an opinion which men haue of them, and wee haue seene very fewe wonders that they do, by any thing that is written of them, except it bee to take money out of one purse, and to conueygh it into an other. I knowe no other vertue that they haue. And the Golde and Siluer is no other thing but a dust and earth of that coullour, which nature did breede in the bowels of the earth, as shee did other metalles. Truth it is, that the people haue put more estimation in these two, then in the rest: in so much that such as haue aboundaunce of them are called riche: and that is called riches, wherof Socrates sayth, that they do no seruice to the wise man, but to trouble his mynd, as the long apparell doeth trouble the bodye. And nowe seeing wee are come to the house where the mettall is, that is more precious then Golde, Siluer, and Emeraldes, let vs go in, for master Ortuño will giue vs leaue: the porche of the dooze is freshe, and the heate is greate, for here wee shall passe well awaye a parte of the hoate after noone.

Socrates.

Ortuño. What do you lacke master Doctour? Doctour. Wee would be merry and rest vs a little in this your porche of your doze. Ortuño. I am very glad thereof. Will it please your worshipp to sit downe, for here are chayres? Doctour. Master Ortuño, the hote after noone is better to passe in Biskey, then here in Seuill. Ortuño. There is also heate at this tyme of the yeare, as there is here, but here is a difference, that in this citie the houses are made verye well to defende the heate: and there the moste parte of the houses are made of boozdes, to defende the great colde, and at this tyme of the yeare they are verye hote. It is well spoken of such as saye, that in the Winter tyme it is good to dwell in Burgus, and in the Summer in Seuill, for because the houses are made to remedye and serue both those seasons.

Doctour,

Doctor. And seeing wee are heere, I will shewe Maister Burgus the metall I promised him, which is richer then golde, siluer, or Emeraldes which hee went to see. B. I would be glad to see what it is. D. these planches of Iron that you see leaning to these walles, is the true mettall most precious, which serueth the world, & with it men profit themselues in their necessities: this is the true golde and siluer, without which wee coulde not liue, nor men coulde exercyse their artes, and offices without it; and with it are recouered the true riches, all fruites, and temporall goods, and with this mettal al other mettalles are fined and brought to their perfection. B. Truth it is, that yron is very necessary: but it is a playne thing that golde and siluer are more excellent then it, and they are bred of a better original substance, and of a greater beginning then it, as it appeareth in the fayrnesse and excellencie which they haue, more then all other metalls. *Iron.*

D. Maister Burgus, you shall vnderstande, that all these mettalls doe proceede and are ingendred of one maner of substance, original, and beginning. Trueth it is, that there haue beene great opinions and diuers iudgementes among the ancient and wyse Philosophers, whereupon the original and beginning thereof should bee, and whereof they are ingendred. Some doe say, that moysture congeled into a certayne forme, is the matter of al metalls. Aristotle saieth, that they are ingendred of a vapour entred into the bowels of the earth. Democrito saieth, that they are made of a certayne kinde of lyme and lye. Gil a Spanish Moore saith, that they are made of ashes: others say that they are made of al the Elementes: some say that they are congeled of a cold cause: others, that heate doth make them thicke. The Astronomers doe attribute this matter to the superiour causes, and to the knowen starres, giuing to euery Planet his mettal. Plato willing to reproue the one and the other, woulde that the celestial vertue, with the earthly were the cause of his beginning. *The originall of the metalls and of what they are ingendred.* *Aristotle.* *Democrito.* *The Astronomers.* *Plato.*

beginning, and original.

Trimegist. Plinie. Trimegisto sayde, that the earth was the mother of the metals, and the heauen the Father. And Plinie saith these wordes. The inner parte of the earth is a thing most precious, for into it, and through it doe goe, and pearce all the influences of heauen, ingendring therein thinges of greate price, as stones and metals: and this is done, as Calcidonio Platonico doeth say, by reason of the greate heate that is in the inner parte of it. *Calcidonio. Calisthenes. Anaxagoras and Hermes.* Calisthenes vnderstood that the forme of metals were all one. Anaxagoras and Hermes sayde, that the metalls had one forme in the inner parte, and an other in the outwarde parte: one secret, and an other manifest, after the manner as the lead hath within it gold, and the guld lead, and so of al the rest of the metals. See you my maisters howe many and howe variable opinions there are among wise men.

A common opinion. Auicen. There is another opinion, which is that which is common, and which for the most certayne we doe followe, which Auicen wrote in his bookes of Metheurous, and in the bookes hee made of Alcumisto, which were confirmed by Geber and Raymond Lullio, and Arnolde de Villa noua; and all the rest that haue treated of these matters, euen vnto our tyme, doe say, that the true matter of all metals is ingendred of brimstone, and quicksiluer, the brimstone as the father, and the quicksiluer as the mother: and the heat of the brimstone, doeth incorporate, and congele with the quicksiluer, in such sorte that of these twoo thinges are made the metals which are in the bowelles of earth: and of the variation of these twoo beginninges, they come to differ the one from the other, and of the purenesse of these twoo beginnings, some doe come to be more excellent then otherr and for this the golde is more profitable & more fayre then all other metalles, for bycause it is formed of his beginning, cleane, and pure, which was the cause and originall of his perfection.

Geber. Raymond. Arnold.

And there were Philosophers which said that al metals should haue bin gold, if it had not bin for the imperfection of the sulphur, and the quicksiluer. And al other metals besides the golde, they call imperfect mineralles, bycause they had not their pureneſſe, and concoction, that the gold had, with that maruellous friendshippe, which nature gaue vnto it. And of this it commeth, that the Alcumistes for to make golde, doe pretende to make cleane and purifie these twoo beginninges of the which all the metalles are made, and beeing put into their perfection the golde is made by of them, which is the metall most pure and cleane, of all other. Thus they doe woorke with their distillations and limbecks: and howe harde it is to doe, let them report and speake that haue spent their goods, and also their patrimonies thereppon, and yet in the end haue performed nothing at all.

Such as doe wryte against them, making impossible their woorkes and effectes, doe say, that in the bowels of the earth, the metals are not ingendred, nor made of brimstone, and quicksiluer, as they thinke and holde it for certayne, so they cannot make of them by arte, for if it were so, that of brimstone and quicksiluer they were ingendred, there would be some raſe of them, in the mynes of golde, and siluer, and of the other metals: for it is seene that there is no signe or bayne of them in any of those mynes, howe deepe so euer they bee: but rather they are mynes of themselues, as wee see, that neyther in them are founde metalles, nor in the mynes of the metals are founde sulphur, nor quicksiluer. And if it were so as they say that the metalles doe breede, and are newly ingendred of these twoo beginnings, it must bee of force; that one metall were alreadie made, and the other shoulde goe a making, for that all coulde not bee made alyke: but rather they take out all metalles ready made, and perfectioned, and in the meltinges

that

that is made of them, are neither sowude sulfur, nor quicke-siluer. The cause is harde, and the opinions are many, as you haue heard. I knowe none that hath hit the marke. God only knoweth, who gaue to nature certaine lawes, and maners to congele, and make these mettals, with such mixture and forme as it hath pleased him to do. Herof it is that some haue beene of opinion, and not without greate reason, that the mettalles were made and bred ioyntly, with the world, as saint Augustin sayeth: Al that euer the Lord made he made it together, at one tyme, and he did create it euen so, when he made the world, and created the earth, ioyntly with it, and in the bowelles of it he created the metalles, and that which is to bee taken for most certaine in this cause, as also that which doeth shewe most effectes, is the common opinion, which sayeth, that the metalles are ingendred of brimstone, and quicksiluer, for therby are dissolued many doubts, which would be harde to verifie, if it were not so. And this is the best opinion, most sure, and true, and with the greatest demonstration. D. Greate thinges hath maister D. shewed vs, for they haue put me in admiration, and I doe vnderstande that his desire is to giue vs to vnderstande, the original cause of what the yron is ingendred, seing that his intent is to treate of it, and of his greatnes. D. Truely it is, that my principal intent in that which I haue sayde, is to shewe you howe the yron is made, and created of the same beginnings, and matter, that the golde and siluer are made of, and the rest of the mettales, and that the yron doeth not differ from the golde in more, then the golde is made of his beginninges cleane and pure, whereby it is bright, glistering, and faire, and the yron bycause it is made of grosse beginnings, and not pure, therefore it is foule, blacke, and darke, as we see it, and although it bee so, yet it is more excellent then golde, or siluer, and al other mettales, for of it we receiue more benefite, and haue more need of it, then of all the rest, and al other mettales, without it are of no value, for it doeth

take

take them out, from vnderneath the ground, and with it they are wrought and come to their perfection. With it are vessels made, money, and all other thinges which serue for the vse and profit of man: & in this respect it is of more strigth, then al they are of, seeing that it doth make them al subiect, and in such sorte doeth grinde and beate them, that all they doe come vnder the woorking thereof, perforce. And before wee passe further, it wil doe wel that Maister Ortuño, who was borne in Biskey, doe tel vs howe the yron is taken out, made, and brought to perfection, and the rest that hee doeth knowe thereof: for this being knowen, wee wil lay the matter, with the better foundation. Ortuño. Maister Doctor hath saide so much vnto vs, that hee hath bounde mee lykewyse to runne my rase, and I will speake that which I knowe, although that my talke be as of a Biskayne.

How Iron is made.

Your woorshippes shall vnderstande that all the Hilly Country of Biskey, for the most parte are mynes of yron, and although that all of them are not wrought vppon, yet those which are the best, are wrought, and such where most quantity of mettal is taken out: the others as a thing of little benefite, bee not wrought vppon, bycause they yeelde not the cost that is made in taking out the mettal of them. The stones which are vppon all in the vppermost parte of the hayne, are the most strong and harde yron, in so much that it is called steele, for the greate strength that it hath, the vppermost parte is alwayes of greate rockes, wherein is the mettall which they vndermyne, and put fire vnder them that therewith they may breake, and afterwarde with great hammers they breake them, and make them in peeces, and after put them into an Ouen, lyke to a lyme keele, and put fire to them, that therewith they may bee made soft the easier, and to make them in smaller peeces. And beeing so done they are put into a Furnace, made for the purpose, that they may melte, and there it is melt, and

the Iron doeth fall downe into the lowest parte, and so is made a great cake, the which being deuided into peeces, they carry them to the forge, where are certeine great hammers or sledges of Iron which the water driueth, and they beate them, and there they are forged, and doe make these planches that you see there leaning. Trueth it is, that there are mynes where some Iron is more strong then other some, and likewise harder and stronger to labour. The Iron of Almayne is softer and gentler to worke: That of Flaunders is harde and naught: and therefore it is that manye things are soone broken that are made of it. In Italy you haue all sortes, that of Biskey is the best, by reason it is good to worke, and it is more mightie and strong then all other, and for the goodnesse it hath, it is carryed to all partes.

Almayne.
Flanders.
Biskey.

Doctour. Do they bring Steele from Biskey as they do from Italy? Ortuño. They do bring a certeine kinde of Iron so harde and strong, that being wrought, it serueth for Steele, cheefely with a temperature that is giuen to it, that doeth make it very strong, although that it be wrought with great labour. There is great difference betweene this, and the Steele which they bring from Italy, and cheefely from Milan, for this is verye pleasant to worke and softe, and is farre better, and the craftes men that doe worke it, for this cause are desirous of it, and do vse it more then any other. Doctour. Some will say, that the Steele is a myne alone of it selfe distant frō the Iron. Ortuño. It is not so, for all are mynes of Iron, but that some is more strong then other some, and the stronger and harder it is, for the strength and hardnesse thereof wee call it Steele, and there are countries which haue no other Iron but this which is harde and strong, as all the countrey of Mondragon, where all the mynes that are in it, are of this Iron, strong, & harde, whereby it is called Steele, all that is taken out of them, the disposition of the place doeth cause it, but that which they bring

Italie.

Mondragon.

from

from Italy is of another sorte. In that countrie are diuers mynes of yron, some of soft yron & easie to worke, and other of hard & strong yron, & not easie to worke. And for to make the steele which they sende vs, they vse it in this sorte: they take of the soft yron, the quantitie they seeme good, and they make it in certaine small thinne planches, then they take marble ground small, and also the rust of the yron grounde smal, and mingling it al togither, they put it into a furnace to melt, prepared for this purpose, with much quantitie of kindled coale, they cast al together into it, & geueth it a strong fire, and after they cast to it some of that hard Iron that is so hard, that it cannot bee wrought, and with a strong fire it is al melt, and they make it one peece, of the which they make these barres of steele, that they bring to these partes, in so great quantitie the which they call steele, by reason it is hard to worke, and strong, & in Latin it is called Chalibs, by reason of certain smal townes ỹ were so called, whereas was yron most strong & harde. The steele serueth for many things, bicause it is of greater might, and stronger then the yron, and of more actiuitie, and they make strong & fortifie the toales of yron with it, to endure the longer, and may doe their work more quickly, with more strength & readines, for that it is an yron more pure and cleane, and for this cause it is more dry, and white, and better to be wrought: & this is to conclude that which I haue vnderstoode of the originall of yron, and of steele. D. Matther Ortuño, hath sayde very well, and not in short speeche, but wisely, and discretly. Reason would that many people should buy of these 2. metalles, for I haue vnderstood that they serue for many things. Ortuño, they which doe buy yron of mee, are many, but they which doe worke it, are many more, for I doe not know any office or science in all this citie whereto yron and steele are not needful, & necessary. D. P. B. & I would be glad ỹ you would tel vs in what occupations, principally yron is died & spent. Ortuño. They are so many, that in many dayes they

The manner how they make Steele in Italie.

Steele.

wil not bee declared, much lesse in the little tyme that wee haue here. D. Let vs be informed as long as time wil permit. Ortuño. I wil speake of some thinges which I doe remember. One of the thinges in the which yron is most spent, as also a greate parte of the steele, is in armour, as wel defensiue, as offensiue, so that there is no place at this day in the world where they are not vsed, and exercised, and in many Countries they are made. Chiefly there is spent much yron in making of handgunnes, the vse whereof is so much in the warres, and warlyke exercises, that the people of greatest fame and actiuitie, are they which shoote in them: as a thing very principal, and most necessary: but surely it was an inuention of the Deuill, for to carrie many to hell. And to speake of all kinde of weapons which are made of yron and steele, it wil aske a longer tyme, then we haue. The yron doeth profite for the tilling of the earth, and labouring of the fieldes, and for the benefites of all the woorkes in the Countrie, to sowe, and doe other woorkes, a thing so necessarie and profitable for all people, seeing that the woorkes of the fieldes doeth susteine all manner of estates, in the worlde. The yron serueth to make buildinges, so many sortes, and diuers, that therewith they builde Cities, Townes, Villages, Forts, Churches, and publike places, the which without yron and steele could not be made, as also in the sciences of any manner of handycrafts man, in the which there are so many necessary instruments, for to vse, and exercise, that therby you may see howe necessary the yron and steele is, seeing that without the they cannot be made, nor any thing can bee wrought. And to expresse euery office, and science by it selfe, that by meanes of these twoo metalles are made and exercised, it will neuer bee made an ende of. One thing I wil speake with truethe, that there is nothing in the worlde, beeth by it selfe alone or with the helpe of another thing, that hath not need of yron and steele.

In what thinges Iron & Steele are spent.

By

By meanes of these two metals, kinges & princes do get kingdomes, and cities, & by meanes of them they do make subiect their enimies, and do defende their goods and persons. And as Liuio sayth, that with Iron the common is defended, and not with golde, and with it kings are made strong and mighty, and are esteemed and had in great reuerence. By Iron iustice is kept and maintayned, and by the meanes of it, euill doers are chastened, and the good conserued. This mettall hath so much authority in the world, that it conserueth peace and quietnesse in common wealthes, in cities, in feeldes, and in the deserres, in such sort that by it in all places they haue all their assurance, and defence: and so much may be sayde of that which it can doe, and the great authority that it hath, and the meane that it is for al things, that my tongue is not able to speake them, nor my memory to expresse them. One thing I will say, that the auncient Romaines had by it such estimation, that onely the noble people onely might weare a ring, & the same to be of Iron.

Of two needles which are made of steele I wil speake, as of the greatest thinges that may be thought: the one is the Needle with the which they do sowe: howe necessary it is in the world, in cities, in townes, in common wealthes, in particular houses, in the feeld, in the Sea, & in al places, yea and to anye one particular man alone? And let so manye Artes speake thereof, that by meanes of the Needle are vsed, and don, and without it, they should not be vsed nor done: and being so many, it will be a thing incomprehensible to speake of them. Let euery man consider thereof, seeing that from the king vnto the shepeheard, and from the bishop to the sexton, they cannot passe without the vse of it. And if we looke what seruice it doeth to women in their vses and exercises, in their sowings and workes wrought vpon linen cloth and silke, things so politike, and delicate, that with the Needle they do worke: Imitating also, in things which they worke, like vnto the worke of nature, making beasts, birdes, *The sowing needle.*

plants, leaues, and flowers, which do seeme with the branches, that they giue of like in coulours, as if it were the self same that is growing in the seelue. I saw the picture of the kings maiestie made with a needle so naturally, as if an excellent painter had paynted it. Of all this the needle is the instrument: a thing so small, that it is hid among the fingers. The Indians were in great admiration thereof at the beginning, when they were first discouered, when they saw Spaniards sowe with a Needle, for it seemed to them a thing of wonder, and they gaue for a Needle much golde, and they were asked wherefore they would haue them, seeing that they were naked: they answered, for the workes that the Spanyardes did with them, they would haue them in their power for a thing of admiration. And with them they tooke out the thornes that ran into their feete, better then with any other thing.

The needle for nauigation.

The other Needle is that which serueth for Nauigation to saile withall in the Sea, and is one of the greatest things that hath beene discouered in the whole worlde, within this little tyme: and by meanes thereof, there haue beene found newe worldes, great kingdomes, and prouinces, neuer seene nor knowen vnto vs. And if the Needle had not bene found, they had neuer bin discouered. When they wanted it, the nauigation was very little, and short: they sayled onely casting about by the bankes of the Sea coastes: and nowe by the meanes of it, they do ingulfe themselues, and do saile in such sort, that the shippe called the Victorie sayled all the rounde worlde ouer, as the Sunne goeth euery day, that is sayde, shee sayled at one time twelue thousande leagues. And that which is more to be marueiled at, that the shippe being in a gulfe of 800. or 1000. leagues, by meanes of the Needle they came to the porte which they pretended to go vnto, without any other knowledge, more but by the meanes of the Needle, or as we call it the compasse,

the which is of steele: and they do rubbe ouer one parte of it with the lode stone, and forthwith by particular vertue which God hath giuen vnto it by that parte which they did rubbe ouer with the lode stone, it looketh towardes the Pole, which is neare to the North, and perpetually it doeth this being in the Sea, or on the land, eyther by the day, or by the night, with the Sunne or without it, alwayes it looketh towardes the North. With the which Needle, and with the carde of Nauigation, wherein is placed a distinction for the knowledge of the wyndes, and the description of the portes, they sayle so many milleons of leagues, as at this day were fee: and it is done so easily, that it is very wonderfull. The inuention of this maruelous Needle was founde by a Marriner, who was borne in the citie of Melsi in Italy. Also the Iron & Steele do serue to make clockes, which is a thing of greate art, & very necessary to liue wt rule & order: for by them shall be knowē the works that are to be made, & the time that shal be spent in them, they serue for all states of people, whereby they may liue wisely & discretely: & where is no clocke they liue like beasts. they are made at this day with so much art & curiousnesse, that they make great admiration, they purifie and make cleane these two metals, that they make them as bright as any other: they gyld them, they siluer them, & there is giuen to them other coulors, & are made very fayre, as we see that there are made cheynes of Steele very delicate and fyne: and there are giuen to them dyuerse shapes and coulours, and are more esteemed then those which are made of Golde or Siluer. These metals are distilled by the ways of Alcumiste: and there is made of them Quinta essencia, as of Golde and Siluer. The Alcumistes doe saye, that the metall moste ayte for their causes and effectes, is the Iron.

Who first found this needle.

Distilled.

The Iron doeth suffer a grieuous disease, which doeth consume and make an ende of it, which is called

Rust,

That rust come not.

rust, and because it may not come to it, there are many remedies, that the things which are made of Iron, and of Steele may be continually cleane: principally, that they bee put into no moyst place, and that they be occupyed and vsed, gilding them or siluering them: in so doing they be kepte cleane from the aforesayde rust, or annoynting them with common oyle, or with the marrowe of a Deare, or with the fatt of birdes, or with white lead and vineger, when they are taken with the rust. for to take it away, they must be filed of, and put into vineger, and after into the fire, for with this it is taken away. vnlesse when they be so much eaten, that they are not to be remedyed with these benefites. I doe not speake of the finesse and delicatenesse that there is in sodering of it, and closing of it together, and of the vsing of it in the forge, because I am wery I let it passe, with many other things that I should say thereof, and do conclude, that these two things, Iron and Steele are the moste necessarye things for the seruice of mã, of as many as are in the world.

Remedies when the rust hath taken it.

Doctour. I am very glad with that which master Ortuño hath spoken: for all is to confirme the excellencies, & greatnesse which I haue vnderstoode of these two mettales, wherby I do take them to be more necessarye then the golde and siluer, if we do consider well of it. The golde doth not serue vs principally for any other thing, but for money, which is to buy any thing therewith, and for the trade of things, the which any other metall might serue, or any other thing. For in the oldetyme as there was no money, they did barter and change one thing for another: and by reason in this bartering and changing there could not be vsed any equalitie and iustification betweene parties; the wise and discreete men of common wealthes did agree together to make a thing, which might serue the lacke that might be of the one partye to the other, that with it the thinges might be made equall, and there might be a iustification of both partes. And for this reason and effect, there was inuented and made the first

money,

mony, which was neither of golde nor siluer, but of yron, and of metall, as wee see in the mony of olde tyme. And after that, the Romaynes made it of golde and siluer, for the sayntnesse thereof, but it is sufficient that the first, which was made, was of yron and of metall, seeing that the Indians haue it to this day, of fruites of trees, and especially of the *Cacao*, which is the fruite of a tree, lyke to an Almond, this hath serued, and doeth serue them for money, to buy, and to sell, and to vse all playnesse, in their buzinesse. And in all Ginea the blacke people called Negros doe vse for money, for the same effect, certayne little snayles, which they finde in the Sea, as also other nations doe vse of thinges lyke to this. *Money made of fruite of Trees.*

B. I haue holde my peace, harkening to your woorshippes, with greate attention, and surely you haue treated in thinges of greate importance, and of greate learning: and seeing you goe treating so effectually the matter of yron, and so delicately, and with so greate learning, I woulde that Maister Doctor might satisfie vs one thing, that I haue seene decyded of learned men, vppon the complection of yron; for some doe say it is colde, and vppon this I haue had so many alterations, that they haue amased me, and seeing that Maister Doctor can certifie vs concerning this matter, wee shall take greate pleasure, if that hee will declare it vnto vs. D. I thought to haue made an ende with this saying, and that I had accomplished my promise with Maister Burgus: but nowe hee will vrge mee to a question, the most harde and difficulte that is in all Philicke, and surely it were neede of more tyme, then that wee haue to determine it.

B. Your woorship may not escape by that meanes, for to morrowe you may make an ende of that, which you cannot doe this day. Ortuño. I shal receiue great pleasure in it, although it bee not my profession: for beeing a thing touching yron, I shal reioyce therein. D. For to content you, I wil

doe it, and so I will returne hither to morrow after Dinner because we may haue time and place to treate of all thinges that are to be saide of you. I goe to visite my sicke people the little time that doth remayne: and Master Burgus will goe too his Apothecaries shoppe, and so God be with you.

The Second parte of the Dialogue of Iron, treating of the vertues thereof.

Doctour. I am right glad, that I find master Burgus here, for as I came by the waye, I sent to call him, because it might haue chaunced that wee should not haue met so well together as wee did yesterdaye. For wee went from hence whē it was night. Burgus. For a matter of so great importance: and that doeth giue so much satisfaction and contentment it is good to come tymely. Ortuño. Yeuare welcome, master Doctour, you haue verye well accomplished your promise. God saue you, in a good houre be it, the Porche of the doze is verye fresh, and it is needefull that it shoulde, be so, because it is so hote. Burgus. Seeing that wee bee nowe here sate downe, and are so well shadowed from the heate, it will do well, that master Doctour do relate vnto vs, that which wee asked of him yesterday, that the tyme passe not away in vayne. Doctour. I do myndo to do, for alwayes I come shorte and wearye, and haue neede of tyme. This question which wee will treate of, is so difficulte, that many of the olde writers, who haue treated of Iron, did let it alone, and medled not with it: for the doubtes they had thereof, whether it were hote or colde: And if any did treate thereof, it was so shorte, and so out of order, that they lefte not any thing knowen nor vnresolued, following euerye one the opinion that seemed best to his

The question if the yron be whot or cold.

owne iudgement.

And that wee may more apparantly see the same, I will speake of such that holde the one opinion, and also of those that are of the other, and the parties being heard, wee will iudge that which shall seeme best vnto vs. Let vs speak first of those that affirme Iron to be colde, and let Galen be the first, who doeth saye that all those metals of their nature are drye, and so they haue great vertue, and strength, to drye vp, and that that hath moste vertue & strength to doe this among all of them, is the Iron, as also with this vertue to drye vp: it hath also vertue to make colde. He doeth compare it to the stone, saying that the substance of the stone is constant, and stedfast, for the colde, and dryeth that it hath: Euen so is the Iron, in such sorte that it hath the nature of the stone, the which is colde and drye. And this which hee sayeth in the nynth of his Methodo, hee doeth confirme in that of the naturall faculties. The harde bodies do shewe to haue more earthly partes, and as the Iron is most harde, it hath more then all other thinges, whereby it commeth to be colde and drye.

That the Yron is cold.

Galen.

Idem.

Aueroys.

Aueroyes doeth confirme the same in the fifth of his *Coliges* and sayeth: things which are made harde of heate, with the dominion of earthly partes ought to be colde, and drye, as the Iron is. Alberto Magno in the booke of the Metheuros sayeth: the Iron when it is kindled maketh it selfe very reade, for because in his principall qualitie it hath earthly partes, the same hee doth confirme in the booke which he made of metals.

Alberto Magno.

Conciliador in the difference 155. sayeth: in the Iron is not founde that vertue which is expressely actiue, but in the ende it is colde and drye. The same wordes are sayde in the difference 128. Gentill in the same question which he made *de Actuatione medicinarum*, sayeth, that the Iron is colde and drye.

Conciliador.

Idem.

Herculano

Herculano in the chapter *de Vomitu* confirmeth the same. *Herculano.*
Iacobus de partibus vpon the second of the first, sayth that *Iacobus de partibus.*
the yron is colde and dry. Wee do see that the waters which *Auicen.*
haue quenched hot yron or steele, are colde and dry. Auicen
in the seconde of the first, sayeth that they doe restrayne the
colour, and take away dryeth, and the heat, chiefly in time
of very hot weather. And following after this, Menardo *Menardo.*
saith, that the water which hath cooled hot steele is colde,
seing that it taketh away the drieth, and doth mittigate the
heate in tyme of hot weather: and the drieth being taken a-
way, causeth that the putrefaction of the feuers do cease, and
where they are with stooles, it maketh an excellent woorke.
Albucasis in the booke which hee made of cering instru- *Albucasis.*
mentes sayeth, that thole instrumentes wherewith the head
shoulde be cered, ought to be of golde, bicause it is most tem-
perate: that in no manner of wyse they be of yron, bycause
the yron is colde of nature.

Brasauola in his booke of the Frenche disease sayeth, *Brasauola.*
that the yron is colde and dry, which as he sayeth doth shewe
wel in his colour and manner of substance, and in the darke-
nes and waight it hath, for these thinges doe alwates ap-
peare, and come into earthly substance, as that which is
light in to hot and ayery substance, which is knowen to bee
colde and dry for his effectes, seeing that it taketh away, and
doeth repelle the cholerike stooles, it withholdeth the flure,
and hot runnings. That which this doeth, alwayes is colde
and dry.

Sanauarola putteth the degrees of the coldnes, which *Sanauarola.*
the yron hath, and sayeth; that it is colde in the seconde de-
gree, and dry in the third. B. Maister Doctor I pray you
to passe forwarde: for vnto mee, that which is spoken, is suf-
ficient, for I haue no doubt therof, but that the yron is colde
and dry, and alwayes I haue vnderstood it to be so, and now
with the confirmation of such authors, I holde it for more
certaine and firme. D. Maister Burgus hath very quickly

determined without hearing the other partie. And therefore it is said that the iudge shoulde haue twoo eares, the one to heare the one partie, and the other to heare the other partie: & when you haue heard the contrary party which saith, that the yron is hot, auctorised with so graue men, and so wise, as the aforesaide, perhappes you shal remaine confounded, in hauing made so light a iudgement. B. Is it possible that any do say that the yron which is hard and colde, & waighty, is not cold, but hot? I cannot beleeue it, valesse it were with some sophistical arguments. D. It shal not bee, but with very plain reasons & euident, spoken by the most principall Phisitions, and Philosophers, that haue beene heretofore. Galen in his nynth booke of the simple medicines, saieth, that the metalls haue much substance of the fire mingled with the rest: how much reason is it, to bee more in the yron then in the rest of the metals, but bycause it is hard and thicke, let Rasis shewe it. for in the 21. of the *Continent*, hee doeth say yron to be hot, & dry, in the third degree. And for ye confirmation therof, let Mesne be cited, who was both a phisition and a Philosopher, very famous in his time. Aliabas in the 5. of his *Theorica*, doeth say that the water that hath quenched hot steele, is hot and dry, bicause it hath vertue to consume the superfluities of the stomacke, and openeth the inner parts of the body, which are al workes of heate. Auicen in the second *Canon* saith, that the steelie water doth resolue, which worke is only of heate, and he himself giueth it, in the disease of the palsy, which is a disease for the most part, that commeth of cold causes. Conciliador in the Commentaries which he made vpon the problemes of Aristotle, maketh a great doubt in this matter, saying that the authors which doe treate of yron, did not determine if it were hot or cold, but that their opinion is, that it doth more decline to be hot then colde. Auicen saith, that the rust of the yron is hot. Mathew de Gradi saith so likewise. Alberto Magno in the booke which he made of metals, in the 3. parte saith, that of

That the Iron is hote.

Galen.

Rasis.

Aliabas.

Auicen.

Idem.

Conciliador.

Auicen.

Matthew de Gradi.

Alberto Magno.

the

the gold and the copper there is no doubt, but they are hot, and chiefly the copper, by reason it is of a darker colour, and for this cause the yron doth participate of heate. The Astronomers doe say lykewise that it is hot, seing that they holde it, to be vnder the dominion of Mars, which is hot and dry. And besides these graue authors the reason doth shew it self, and the works and effects it hath. We see that it doth ouercome the superfluous moysture of the stomake, it openeth the opilations, it prouoketh the monthly custome of women, it consumeth, and dryeth vp al which are works of heat, insomuch that I do perceiue with that which is already spoken that M. B. is amased, and of another opinion then he was before. B. Surely it is so, sithence I haue heard such graue men shew so good reasons that the yron is hot, it hath driuen me into a great doubt, and confusion, and knowe not how to determine with my self, vnto which part I shal inclyne, and beleeue. D. and so lykewise many others haue done that knew not what they should determine. And wryting of the yron they set not downe of what complection it was, bicause they knew not to what part they shoulde inclyne, seeing the variety of iudgements were such as we haue declared. B. It would be a learned thing & very conuenient to make certain in one iudgement these aut hors, seing that so long tyme they haue bin at difference, & at discord: and it seemeth come that M. Doctor might do very wel, seing that the Greekes & Arabiens did sit in counsel togither with one consent, to determine vpon the letting of blood, for the stiche in the side, and other controuersies which were in this matter: & seeing that worke hath bin so esteemed in all places, lykewise this will be of great estimation, to make such graue authors to agree, which are so different & contrary in opiniõs. D. It seemeth to be a hard thing to do this. B. the greater it is, the more it wil be esteemed. D. Bycause my good will is to please Maister Burgus, I will speake my minde and opinion, more for the desire to tell the certayne trueth, then to bee the iudge, and too set downe a finall iudgement,

and

Stomach Courses

and determination of this controuersie.

A concorde of the difference.

We haue sayde with the opinion of Auicen, and the rest of the authors, that al metals are made of sulfur and quicksiluer, the sulfur as the father, and the quicksiluer as the mother, the one as the maker, and the other as the matter, and being so, the matter whereof the yron is made, is of these twoo things, and of these twoo beginninges, of the most hot sulfur, and of the most colde quicksiluer. The which nature hath placed in the inner partes of the earth, and made them metals, and where there was these twoo beginninges, most pure, it was made golde, and lykewyse of that which was grosse and vnpure, according to the degree and qualitie of euery one, there was ingendred and made the metal, conformably to the purenesse, or grosnesse that it had: and where these metals are more vnpure, more grosse, and more darke, the yron did ingender. The which being of beginnings not pure nor cleane, but grosse and filthy, became to be a metall, more harde then al other metals, so that by meanes of it strength, there might bee some who might make it easie and subiect to bee wrought, as also it might bee a necessary instrument that thereof men might profite themselues. And whereas the yron is made, and ingendred of these twoo beginnings, which are, sulfur and quicksiluer, the one hot, and the other colde: so it hath the complection, and temperature, and doeth participate of both qualities: therfore it is so dry, and for this cause hard and strong. By meanes of the sulfur it heateth, it consumeth, it dryeth, it openeth, it comforteth, it prouoketh appetite, and maketh the meruellous woorkes that we will speake of heereafter, and al is done by meanes of the heate which it hath. And by meanes of the quicksiluer, being grosse and vnpure, and being formed with earthly vertue, wherewith it is mingled, it cooleth, it retayneth, it thickeneth, it congeleth, it withdraweth, and detayneth any maner of fluxe, or runninges by binding, it taketh away stooles, it cooleth and tempereth the heate, and it doeth ma-

eateth: con
umeth: dryeth
peneth
omforth
rouocketh
petite

it cooleth: Retaineth
Thickneth: conjealeth with

ny other effects, which are all done by meanes of the coldues that it hath, in such sorte ẏ as by the aforesaide is seene, the effects are contrarie which the yron doth: the cause wherof is by reason it is compounded of things that haue contrary qualities, which are rooted in it, and do worke conformably to the subiect where they doe worke. For where it is need to open, it openeth, and where it is neede to shut, it shutteth. Trueth it is, that besides these qualities, the yron hath an other most principal, which is, that it is most dry, more then all other metals, by meanes whereof it doeth many of these effectes and workes, which wee haue spoken of, and also it hath vertue to heate, to coole, and to dry vp. And of this it commeth, that some doe say it is hot, bycause they see that it maketh workes of heate, and others saie that it is colde, bycause they see that it doeth workes to make colde, the reason whereof is, that it is compounded of two contrarie beginninges, the one hot, and the other colde, and thereby it seemeth that they may very wel defend themselues, who sayde that yron is colde, and worketh cold effectes: And lykewyse they that sayde, it was hot, and doth hot effects. Whereby it doth appeare that which the one and the other haue spokē and treated therof, to be true. B. Maister Doctor hath very wel ended the controuersie, and contrariety that is in this matter discretly and wisely, whereby wee are satisfied: but there remayneth a doubt, if the quicksiluer bee colde, as he sayeth that some doe say that it is, and to proue it, they say that it sheweth by his strength, colour, and taste, and the effectes which it doeth, to make colde, seeing that such as doe vse of it, it maketh impotent, they suffer weakenesse, and trembling of sinewes, and are vtterly voyde of the vse of their members, and many dye all together of a disease called Apoplexie, and all this doeth come of cold causes. They which say that the quicksiluer is hot, doe proue it with his effectes, for anoynting the iointes, and other partes, of the body therwith, it maketh great workes, and effects of heat,

it inflameth their mouth, and throte, their gummes, & roofe of their mouth, with great heat, and burning: it prouoketh swe at most vehement: we see that therof is made that most strong thing like to fire, that is called *Sublimatum*, which is most strong fire, and burneth where soeuer it bee put, and all that it taketh, it consumeth, and fireth. Of it is made that corsiue poyson, called powder *Precipitato*, in such sorte that the cause is doubtful, seeing it hath and doeth the workes so contrary to make colde, and to make hot. *Sublimatum.*

D. The same doubt we haue of it, as of the yron, and what is that which Maister Burgus will now haue? B. Now that you brought vs out of the first doubte, we pray you that you will bring vs out of the seconde.

D. It seemeth vnto me that Maister Burgus doth take the matter so earnestly that I must needs do it, because I meane to content him, in al things, & it shal bee done very quickly: the euening commeth vpon vs. The quicksilver is a metal cõpounded of diuers parts, the watery parts that it hath, are mingled with earthy things, which is that that giueth it substance and strength. It hath also mingled with it sulfery parts, which seemeth to be very bright: for in chasing the quicksilver betweene the hands, there remaineth in them the perfit smel of brimstone, & so the quicksilver is compounded of diuers things. The watery & earthy parts giueth it vertue to make colde: by meanes whereof is done the vertue which we haue spoken of, and by meanes of the sulfure which hath a pery parts, it heateth, penetrateth, openeth and maketh thin, and by them it prouoketh sweat, it causeth to expel by the mouth, and by stooles the humour that doeth abounde, by heating and doing other effectes of heate. And therfore it is not to be maruelled that the quicksilver doth contrary effects, seing it hath diuers operations, which is the selfesame that we haue spoken of the yron, and so the doubt remaineth discouered which was proposided by M. Burgus. B. I remaine sufficiently satisfied of that which

is saide, but not so satisfied that there doeth not remaine for me to aske of M. Doctor another thing, which is of more weighe then all that is saide: which is, to knowe the vertues that the yron and steele haue in the vse of medicine: for their workes, and effects, as I haue hard it reported, are many.

D. It wilbe a trouble for me to reckon, and tel of so many ancient authors as also of late written authors, which doe treate of the vertues of yron, and of the steele, by reason they are many, and doe treat of great things. And seing that it shalbe declared, let vs loose no tyme, wherby we may the rather make an ende. By that which is sayde, you haue vnderstood howe the yron, and steele, are one kinde of metall, sauing that the steele is more cleane yron, and more fine, & for this cause it is hard and strong. They of old tyme knewe not the steele, but onely treated of the yron, and to it they attributed the medicinal vertues that wee will speake of, and vnder our talke of yron, we will comprise the steele, seing that it differeth not from it, in more then in being purer, & cleaner from superfluities: and for this cause the steele doth make cold, and dryeth more then the yron. For where it is needful to heate and to open, the yron hath more force, because it is not cleane of the sulpherie partes, for there is left much thereof, when the steele is made in the fyre as it is aboue sayde.

Of the preparation of Iron and Steele.

It is needfull before we proceed forwarde, whereby wee may the better treate of the vertue of yron, that we vnderstand how it ought to be prepared. For if it be not prepared, neither can it be administred, nor yet will it worke his effects, bycause it is a hard metal and strong. And seeing that wee haue M. Burgus here, who in his arte is one of the excellentest men of al Spain, he may declare vnto vs howe it may bee vsed, and prepared, bicause wee may goe forwarde in this matter. B. I haue receiued great pleasure with that as I haue beaide reasoned of yron, and of steele, and thought that wee shoulde haue made an ende, and not treated

any longer of them but seeing that it seemeth good to Maister Doctor, that I shoulde speake of the preparing of these metalles, I will doe it, bycause I woulde say some thing as well for my parte. But if Maister Doctor woulde take paynes, hee might speake thereof, as wel as most men that are in the world, seeing he knoweth it, and that there is nothing in medicine hidden unto him, but seeing that wee haue of him a good Censor, if any thing doe lacke, he may speake and supply it. The metalles if they bee not corrected and prepared euery one, as it is conuenient for them, cannot serue in medicine, nor worke the effects and vertues, which they haue in them, bycause they are grosse of substance, and strong. The Alcumistes haue knowen and do knowe much in correcting and preparing of them, seeing that wee see they vse the golde and the siluer, in broths, that they may be dronke and doe reduce them into pouders, as also they do the like with the lead and copper, and of other minerals and metals, which they doe correct and prepare, for to make them into pouders, that they may serue in medicyne.

To correct Metalles.

They doe correct and prepare particularly the yron for this effect, but with greate difference, from all other metalles, as Bulcasis sheweth very learnedly, being a Phisician, and a Moore, who in particular doth shew the manner which ought to bee had, for to prepare the yron, and hee sayeth in this manner, the fyling of the yron which is most pure, must bee taken without other mixture, for if it bee mingled with Copper, or Lead, or Glasse, and if it bee giuen so mingled to any person for to drinke, it will kill them, you may take the quantity you list, of that which is fyled, being most pure, and let it be washed, and after it is wel washed, let it be put into a cleane vessell. And let there bee put to it vineger, and put it vnder some thing, so that it bee well couered, let it so remayne thirty dayes, or at the least seuen, and after that tyme take it foorth, and

Bulcasis.

Of the preparation of Iron and Steele.

you shall finde that which is filed of the coullour of Verdegrece, the which must be dryed: and after it is drye, it must be grounde, and being well ground you may vse thereof. Some there bee that do washe it with fresh water, or with vineger, and do strayne it through a linnen cloth, and then put it vnder a vessell vntil it waxe rotten, and after they wash it, and keepe it. That which this Moore doeth say, seemeth to be of Aueroyes, in the fifth of his gathering, where he setteth downe the preparation thereof in this forme: After the Iron is ground very small, let it be put many tymes in to vineger, or into Gotes milke, when it is cruddye. This he would should be the preparation. And Christopher de honestis, following this in the commentaries which he made vpon Mesue sayeth, Let the fyling of the Steele be put into vinegre many dayes, for in any other wise the vse of it will not profite, although that some do put it into milke of Gotes, and some into oyle of sweete Almondes, and in this sort they take it. The same preparation Clement Clementino doth giue: It seemeth a harde thing to beleeue, that the Iron or Steele is penetrate, and doth waxe soft with any of these things: onely the strong vinegre is that which doth penetrate and soften it, whereby it may be well grounde, for to vse of it. And for the more certeintie I will shewe howe I do prepare it. I do take of Steele the purest and whitest I can get, as also Iron, and do cause it to be fyled as small as may be, and when it is so fyled I cause it to be washed in water many times, vntill the water do come foorth cleare, and then I put it into a cleane glassed vessell, and do cast to it as much strong white vinegre as may be sufficient to wet thorough the foyde fyling, and the vessell being stopped & put into a close place, I do let it stande xx dayes, stirrying it well twice every weeke, and putting to it some vineger if it bee needefull: and after the twentie dayes, when it is well sokened, I take it out of that, and put it into some other broder vessell, or vppon a table, that it may dry in the shadowe, and

Aueroies.

Christopher de honestis.

Clement Clementino.

The preparation.

after it is drie, I doe grynde it in a morter of metall, sifting it twise through a thicke siue of silke, and so beeing made into Pouder, I put it into a fine earthen paynted pot, & then with a Pestle I beate it small agayne, in suche sort that being taken betweene the fingers, it seemeth not too haue anie maner of substance, neither is it felt between thē. And if it be not done in this sort they are neuer well grounde, for it is a thing that they take most care of, so that therby it may worke the effect the better. And beyng made into pouder in this sort, it ought to be kept in a glassed vessel. Some doe wet it with Gumme Dragagaunt and make it in rowles: and it liketh mee very well, because they be the better conserued, and the gumme Dragagant taketh away some parte of their drithe. And seeing that I haue made an ende of the preparing of the steele and Iron, that it doeth the effect when it is needeful as though it were the steele it selfe, let Maister Doctor shewe vnto vs the woorkes and vertues that it doeth. D. I doe reioyce very much to heare the good order of the preparation, that Maister Burgus hath geuen and set downe to be vsed with these metals. And seeyng that I am bound to declare the vertues and medicinal works which they haue, I wil speake of it the best that I know, as well that which I haue knowen and read, as that which experience hath taught me, and the vse of so many yeeres. These two metalles doe serue in medicine two manner of wayes; the one is, that of them may be made instrumentes to worke with, in causes of Surgery, without the which the Surgions cannot worke their works and effectes, nor the Barbours without them cannot do their occupations. To declare what instrumentes those are which serue for the one and for the other occupations, it wil be to tedious. The yron and steele doe serue in medicine with great effectes and maruellous workes, by curing and healing diuers diseases, and so Plinie in his booke of the naturall historie, treting of this matter of yron, after he wrote great things of it, as well in that which doeth profite in the seruice of man,

The vertues of Iron and Steele.

as other curious thinges, hee treateth of the vertues and woorkes which it doeth in medicine, shewing first the qualities of it, saying: The yron hath vertue too drie vp, too retayne, and too holde fast, it is good for suche as doe lacke theyr heare, that it may growe, beeyng prepared and mingled with some licour prepared and made for the same purpose, it taketh away the roughnesse of the cheekes, mingled with Vineger: and beyng made in an oyntment with oyle of of Myrtiles, and waxe, it taketh away the blisters of all the bodie: the pouder of it mingled with Vineger, doeth heale the disease called Saint Anthonies fire, as also all maner of skabbes, it healeth the little sores betweene the nayle and the finger; the pouders therof being applyed thereunto with a linnen cloath. It healeth also the fluxe of women of what sorte soeuer it be, beyng put thereynto with wooll or with cotton wool, and also if they be applied thereunto after the manner of a Tem in the lower partes, the pouder beeyng mingled with mirrhe and put to the sores or wounds newe hurte, doeth soder them and healeth them: and beeyng mingled with Vineger and put vpon the piles, it dissolueth them. It is a great remedy for such as are gowtie, beeyng applyed with thinges made for the purpose vpō the griefe. It tempereth the blood of such as are wounded, which is for the most part made of Iron. It is geuen to be drunke to suche as are diseased of the lunges, for it consumeth the disease, and healeth him that is sicke, it stayeth any manner of fluxe of the Piles, & doeth remedie the soares of them. It healeth sore cheekes, casting the pouders vpon them it is a great remedy & worthy of estimation, He that doeth counsle it to be made, & doeth put it vpon a Playster called Higre, the which doeth profite to take away and make cleane the soares, and to take away the Fistula and too eate away the Braunches and too counsle that the sores bee filled with flesshe: all this is of Plinie in the Chapter of yron. Galen in the Booke of Triacle to Piso, declareth much the necessitie of yron, for the life of mankinde and for the seruice of man, and doeth account it for a Galen.

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most excellent remedy, for to dry vp the moystures & teares of the eyes. In that of continuall dissolution, he sayeth, that peeces of burning Iron cast into milke, by taking away ye waterishnes which the milke hath, is good for ouer much stoles, and especially for the bloody flix. And in the tenth of the simple medicines, he commaundeth that milke be giuen, where in peeces of Iron haue beene quenched, and sayth that such kinde of milke doth good vnto them which haue the bloodye flix. And in the like case it is better to vse of Iron, then of stones or pebble stones, by reason the Iron doeth leaue more drithe in the milke. Alexander Traliano, adding to this, treateth how milke shoulde be vsed in stooles. He commaundeth to seeth milke with a quarter part of water, vntill the one halfe be consumed, and in this sort it may be giuen to them which haue the ague with stooles, and it is better in the place of small pebble stones, wherewith they do commaund it to be sodden, that there be cast into it small peeces of burning Iron. Paulo, well neare sayeth that which Galen hath sayed, and that the powder of Iron mingled with vinegre profiteth much to such as haue matter comming forth of their eares, although that it hath beene of a long continuance. And also it is a great remedy for such as haue taken venom, that is called Aconito. And forthwith he treateth of the vertues of the water that haue cooled hot Iron, and sayth, that it doeth good to such as do suffer the payne of the belly, and such as haue any cholerike disease, and such as haue hot stomakes, and such as haue the stopping of the lunges.

Alexander Traliano.

Paulo.

Dioscorides.

Dioscorides in the chapter where hee treateth of the rust of yron, saieth, that the water or the wyne, that hath quenched a peece of burning yron, is good for them that haue the fluxe of the stomake, and the bloody fluxe, it desolueth the hardenesse of the lungs, and serueth in cholerike stooles, and in the loosenesse of the stomake. Accio, treating of certaine

Actio.

fowles which are very excellent for the opilations of the inner partes, saieth, that it is a moste conuenient remedie for the Lunges, and inner partes of the Bodie, that the water that hath quenched whotte yron bee taken for a long time: but suche as haue a whotte disease, must vse of the water, and such as are colde if they be weake, of wine that hath quenched yron. Oribacio sayeth, that the water which hath quenched whot stile, is an excellent remedie for suche as are sicke of the lunges. Scribonio, an auncient Philition sayth, that the water which hath quenched whot steele, is a greate remedy for such as are swollen, and for suche as haue sores and griefes of the bladder, chiefly if they vse it continually. *Rasis* in his *Continent* treating of yron saieth, the same as Galen doth. And Paule adding this, the yron doth take away the fluxe beyng ouermuche of the menstruous, and conceauing with child, it healeth the little soares that are betweene the finger and the nayle, it taketh away the Pearle in the eye and the hardnesse of the eye lid, it healeth the piles outwardly, it remedieth rotten gummes, it taketh away the Goute from the feete, and from the handes, it maketh heare growe where it lacketh, although there haue none growne a long time. The water that hath quenched yron, is good for the fluxe of the bellie, although that it hath beene of a long continuance, and for stooles of blood which doth auoyd from the bodie, and the meate which is eaten and not consumed, and for stooles of blood: it also dissolueth the hardnesse of the lunges, it remedieth the runninges, and weakenesse of the stomake. And Macerico an auncient Philition saith, if the pouder of yron be taken with sodden Wine called Cute, it comforteth the weakenesse of the stomake: he taketh for his Authour Mese a Philition. And Rasis concludeth the same, saying, I say and certifie by great experience, that the yron, doeth profite in the disease of the piles, and for the fluxe of Urine, and for ouermuche fluxe of the menstrues: this sayeth *Rasis*.

Oribacio.

Scribonio.

Rasis.

Serapio. Serapio reciteth all that Rasis saith, word for worde: and because I woulde not say it twice together, I let it alone.

Auicen. Auicen followeth Rasis in all that he hath sayd, adding this that followeth to it: The water wherin yron is quenched, maketh strong the inner members by his owne propertie and manifest qualitie: it comforteth the stomake, for the water which doeth quench whot yron, strengtheneth the vertue, and consumeth the superfluities of the stomake, and the superfluous moysture thereof, for those are the things that take away appetite by the loosenesse of the mouth of the stomake, and they are those which extinguish and kill the naturall heat: and the yron by reason of the coldnesse and drithe, helpeth the knitting which is made in the mouth of the stomake, wher the appetite is ingendred, it comforteth the Liuer and the rest of the interiour members, it strengtheneth naturall heat, the sinewes and powers of the bodie, and in such sorte it doth geue them strength, and they take such vertue thereby, that they caste from them the opilations: by reason of which causes the Lunges are consumed. It comforteth the vertue of generation, and this it doeth by consuming the moysture which is that which letteth & troubleth naturall heate which

Auicen. is necessary therefore, and if it be not done by his qualitie yet it is done by his accidents. All this is spoken by Auicen, in the second of his first, as also he sayeth in the seconde Canon where hee prayseth the yron greately for Ringwormes, and for swellings, and for the Goute, and mingled with Vineger and put into the eares that of long time haue cast out matter, it healeth them, & for the sharpnes of the eyelidds, and to take away a webbe or the whitenesse of the eyes: and hee saieth moreouer that the Wyne which doeth quenche the Iron dooth profite for the Apostumations in the Lunges, and for the loosenesse of the stomake, and for the weakenesse thereof, it taketh away the superfluous Fluxe of the Mother; it dryeth the piles it taketh away olde stooles and the bloodie Flixe, it doeth good to such as they

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fundament commeth forth, and to such as they water doth auoyd from them, not feeling it, it taketh away the ouermuch Fluxe of the menstrues of women, and comforteth lustinesse in man or woman: all this is taken out of Auicen. Aliabas in the fifth of his Theorica sayeth, the water that cooleth the yron, doeth detayne the bellie; it hardeneth and comforteth the Members, if you bathe your selfe with it, it doth good too the Paynes and Apostumations of the Lunges. Albucasis sayeth, that the vse of yron prepared, taketh away the naughtie colour of the yellow face, that is of the colour of Saffron, and the vse thereof doeth make fat, and it shoulde be vsed as the sicke man doeth heale, who being well and whole, doeth waxe fat. *Diabetes* *Aliabas.* *Albucasis.*

Well neere all that which I haue sayde, Alzananio and Isack, do say: which I doe leaue to relate, because it is shewed already. B. Haue there been any late writers that haue sayd any thing touching this matter? I thinke there be none that considereth howe that the Auncient Writers haue written muche thereyppon. D. Yes, many and very learned. B. it woulde doe well that you woulde so muche pleasure vs, as to shewe who they are, and what they say, seeyng you haue begunne, and that they remayne not vnknowen. D. I will shewe you, for some of them with care, and particularly, haue written of yron, and the vse thereof, and of the great vertues which it hath, and the like they say of the Steele. A Phisition which was a Cardinall called *Vitalis de Furno*, treating of yron in a particular Chapter, saith: the filinges of yron haue vertue to drie vp and to make thin, and therefore it openeth and healeth opilations of the lunges: it healeth the bloodie Fluxe, and anie manner of Fluxe of the Bellie taken in meate or drinke. The Iron that is quenched manie tymes in Wyne, is good for the stoppinges of the Lunges, and Inner partes, and the milke is good wherein the Steele hath beene quenched. *Alzarania.* *Isaack.* *What the late Writers say.* *Vitalis de Furno.*

The yron obeyeth nothing but the Diamont, for it cannot doe more then yron: for it doeth consume it altogeather. There is no m ettall, which doeth receiue so much hurt with the rust as the Iron dooth, and much more if it be canketed with the bloode of mankinde, and also after you haue made it cleane againe if you annoint it with the marrow of the deere called the hart, or with Oyle oliue, or with Vineger mingled with Alom. This the Cardinall saith.

Montañana. Montañana in his Counsell a hundreth sixtie one doeth put for a great secrete to kill or quenche fiftie times a peece of steele in strong Vineger and in that Vineger beyng made whot, to wet a course Linnen cloth, and put it vpon the lungs and inner partes that are stopped, many dayes together,

Sauanarola. Michael Sauanarola in the booke he made of Bathes, doth say, the yron maketh colde and drieth vp, whereby it is byndyng, and therefore it doeth detepne, and the water that killeth or quencheth the yron, hath the sayde vertues, and all the rest that the yron hath, for the water receiueth into it his qualities, and vertues as

Galen. Galen saith, that the water receiueth the qualities & vertues of the thinges that we put into them, or sodde in them, and they doe the same woorkes that the said thinges themselues will doe; the water which killeth or quencheth the yron or steele doeth detepne, it causeth that the fluxe or runninges doe cease, and being put to the ruptures, it doeth sodder them together, and shutteth them, it consumeth the olde matter of the eyes. The pouder made of yron doeth loose the swollen eye liddes, it taketh away the Rime from the eye, and doeth make fast the gummes that are losse. When there is a tent made and wet in this pouder prepared and put into the mouth of the Mother, it withholdeth ante maner of fluxe of it: and the like it doeth by putting it into the fluxe of blood: that commeth from the Piles.

This Pouder is good agaynst the Venome called *Aconito*. The Wine that quencheth yron or the steele doth

doeth profit for the hardneſſe of the lungs, and the weake ſtomake and laxatiue, & any maner of fluxe, chiefly if it be cholerike, it doeth profit much. Such as haue the dropſie, and the fluxe of the wyne, and ſuch as haue the menſtrues, ouermuch, and ſuch as their water goeth from them without perceiuing thereof, and ſuch as their fundament goeth out: hetherunto Sauanarola hath ſayde. Nicholas Florentine, prayſeth infinitely ſteele, for opilations of the inner partes of the body, and lykewiſe the water of the ſteele. Bartholomew Anglicus, greatly prayſeth the vſe of yron, & of ſteele, and ſaieth, that they are a more excellent medicine, then gold or ſiluer, for the ſeruice of a man: for that by them theſe twoo metalles, that are ſo greatly eſteemed of all men, are kept in ſafetie, becauſe they do defend and ſucker them from ſuch as continually doe perſecute them. They defende iuſtice, they conſerue the commonwealthes, by them the euill doers are chaſtened, and the good are conſerued and defended: in all offices of handycraftes they are neceſſarie: they labour and worke the fieldes with them, whereby wee are maintained, it hath medicinal vertues more then any other metal, for the filing which doeth proceede of it, hath vertue to dry vp, and to make thin. It vndoeth opilations of the lungs, it taketh away any maner of flux of ſtooles, although they bee of blood: and it profiteth for many other things. Al this the Engliſh learned man ſayth. William of Saliceto, in the cure of opilations of the lunges, doeth commande to take the pouder of ſteele, for to looſe opilations, and hee taketh it for a great ſecrete. Platerio in the chapter of yron ſayeth, the yron and the ſcales of it, and his ruſt & the ſteele euery one of them hath the lyke vertue and propertie, taking twoo partes of a dram of the fyling of yron prepared, as it is conuenient, with hot wyne, it healeth the opilations of the liuer and the lungs, although they be very olde. Mathew Siluatico ſaith the ſame, that the ruſt and the ſcales of the yron haue the ſame vertue that the ſteele hath, either of them

Sabeles

Nicolas Florentine.

Bartholmew an Engliſh man.

Saliceto.

Platerio.

Mathew Siluatico.

being prepared and made into pouder, doe heale old opilations, and they must be taken with hot wyne, and these pouders must be mingled with the iuyce of Polen, put in a tent of cotton woll, into the pyles, it healeth and cureth them, & also when the fundament commeth out, of what manner soeuer they bee: and chiefly if it proceede of a hot cause, by casting wine called Tente, vpon burning yron, and taking the smoke thereof, doeth take it away. Clement Amerino after that he hath shewed the preparing of the steele, doeth commaund to giue halfe a dram thereof prepared, mingled with sugger of Roses, taking it fasting, it causeth that no euil humours be ingendred in the body, and it taketh away the rottennes of them, and it dryeth vp the waterishnes of the stomake, it procureth appetite, it strengtheneth the interior mẽbers that are weake, it rectifieth the liuer that is sicke, and the rest of the members, and chiefly if they take the pouders with spyces of a sweete sauour, they will make the colour of the face cleere and fayre. Christopher de Honestis, after he had set downe the preparing of the steele, saith, that the pouders of it are meruellous good, taken with sugger of Roses, in the morning, bicause it giueth appetite to meate, it comforteth the strength of the stomake, & consumeth the superfluous moysture therof, whereby ẏ disgestiue vertue doth strengthẽ it self, to make his works the better. It healeth thẽ that are in a consumption, & such as are swollen with opilations, or with the euil complection of the Liuer. It is profitable for them that haue a naughty yellowe pale colour in the face, it comforteth the Liuer, it keepeth away the dropsy, & if it be at the beginning, when it first commeth, it cureth and healeth it. And generally it taketh away all the rottennes of the body, and doth rectifie al the corrupt humours, chiefly if they bee the interior members. Mathew de Gradi doeth praise it much in the flixe, ẏ is ouermuch of many monthes, and in stooles: and Auicen declareth it in the 20. of his thirde booke, who sayeth in diuers places, that it profiteth

Clement Amerino.

Christopher de Honestis.

Matthew de Gradi.

in the lyke fluxes, and hee sayeth, that it is good for the Gomorea passio, and for the lustinesse of man, and for him that cannot make his water wel, and for the white purgations.

And bicause I am weary of much speaking, and of thinges which are to be much esteemed, I pretend to make an ende of this matter, for the day goeth away, and if wee would speake other things of great importance, time wil not suffer vs. B. We would be glad that the sunne woulde not make so great haste, that the day were longer, that we might know these things, & especially being such as are spoken of. And I neuer thought that of a thing so forgotten in medicine, as the yron is, that there had bin so much to say, and so much to bee knowen thereof, and if wee wel perceiue that which is saide, there is no disease in man, from the soale of his foote, vnto the hayre of his head, wherein the yron doeth not good, and that which I haue more esteemed, is that such wysemen haue gone into counsel, vppon things of so great importance.

D. Maister Burgus, doe you not maruel of Gentil, hee pretending to do this, seeing howe greate contrarietie there was to make them agree in one, brought the matter to things hidden and by that as is sayde, shal bee seene how he was deceiued, seeing that the diuers partes which the yron hath, are manifest causes whereby it maketh diuers effects & operations. B. There remayneth to me one doubt, which is, if the lode stone being ground & prepared, as the yron and steele, if it do the works that they doe, seing it is of the same nature that yrõ is of. D. The lode stone hath much of the nature ẏ the yrõ hath, which doth seeme to be so, by his colour, waight, & maner of substance, & friendship ẏ he hath with the yron. Seeing that it plucketh it vnto him, as if it were his own, & that a far of, that it mooueth & bringeth the yron vnto it, & not only the said lode stone doth it, but also ẏ things ẏ it hath touched, that so haue taken the vertue of it, as if it

were

were the lode stone it selfe, and al this it doeth by reason of the greate lykenesse and friendshippe which it hath with the yron, together in one with the hidden property which it hath therfore. For this vertue, that it hath to drawe vnto it yron, either it is for the lykenes it hath, or for the propertie, and in this stone ought to bee the one and the other. The diamond is his enemie, insomuch as it is sayde that in his presence, it draweth not the yron vnto it. *Galen.* Galen speaketh of greater power that the loade stone hath then the yron, seing that it draweth the yron to him, being of his owne kind, and therfore the ancient writers do giue it the same vertue, that they giue to the yron, in curing the opilations of the lungs, *Galen.* and other inner partes. Galen sayth, that the vse therof healeth the dropsie, and doeth euacuate the grosse humors. *Serapio.* Serapio saieth, that being taken with water and hony, it loosseth the belly, chiefly grosse humors: many doe praise it for the dropsie, with water and hony. I vnderstand that the lode stone ought to be prepared in such sorte that it may bee vsed, as wee haue saide of the preparing of the yron. B. Doth your worshipp minister any time the rust of yron prepared? for I haue prepared it by commandement of a Phisition, being a stranger, and gaue the pouder therof vnto such as had opilations: and hee saide to mee, that they did better worke then the pouders of steele. D. We haue spoken of *Plateario.* Plateario and of Mathew Siluatico, howe they say that the *Matthew Siluatico.* rust of the yron, and the yron it selfe, and the filing of it, and the steele, haue al one maner of vertue, and therfore the rust of the yron prepared will profit as much for the said purpose, as the rust doth, and I haue vnderstood for to consume and dry vp the moysture of the stomake and the slimy humours therof, it will make greate effectes, for the rust of the yron and of the steele is the most hot partes, & the dryest parts of them. *Galen.* And so Galen doeth command it to be prepared with vineger, and that there bee made of it, pouder most small, the which dryeth extremely, as hee saieth in the ninth of simples.

The rust of the Iron and his vertues.

simples, and in the fifth of his Methodo. Mesue, in that of the vlcers of the eares, hee doeth put a confection for them wherein is conteined the preparing of the rust, and before that hee putteth the same rust prepared in vineger, and made in small pouders, hee maketh of them a liniment for the eares that are troubled with vlcers. Rasis in the nienth chapter of those thinges that doe comforte the stomake, after hee hath shewed of many compound medicines, saieth, if they doe not profite, let there bee giuen the skales of yron, with wyne, and hee saieth the same in the bookes of the *Dexsions*, in the chapter of the diseases of the mouth stomake: hee commandeth to giue a compoſition called Trifera Minor, and after that the rust of yron. And in the same chapter before for the weakenes of the stomake, and the debilitation of the naturall heate, hee commandeth that there bee giuen Trifera, and after that the rust of yron: and at the end of the sayde chapter, for such as do eate earth, clay, and coales, hee commandeth them to bee purged with Acibar, and after that they eate Trifera made with the rust of Iron.

Mesue.

Rasis.

B. You haue spoken very wel, Maister Doctor, but I pray you shew vs how wee shulde minister the pouders of these things. D. seeing that therewith wee shal make an end, I wil shew it in short tyme, considering that the time doeth no longer giue place.

The cause and original of the disease being knowen, the sicke person ought to bee let blood, and purged, if it seeme good to the Phisition to bee so, and if the sicke person hath strength therefore, for there are some so leane, that it is not conuenient to vse of any euacuations in them. This beeing done, they shal take of the pouders that shal seeme most conuenient for them, of the three thinges which are spoken of the yron, the steele, or the rust of them, the quantity that shal seeme good to the Phisition, according to the age vertue, & strength. I do giue to them of a meane age a dramme, and

How these pouders are ministred.

The quantity.

from thence. It ryse or fal, as the age and strength or the continuance of the disease requyreth, and that it may not be lesse then twoo graynes of waighe, nor more then a dram & halfe. I giue it many kinde of wayes, either mingled with suggar of Roses, or with conserua of violettes, or with a syrope of Coriander, or of the roote, or made in pilles, with a syrope made for the purpose, casting them into the mouth, or any maner of these wayes, that they bee taken: there must bee dronke after them a little sacke, that it be not cold, nor very strong. And if the person that taketh it, drinke no wine, then he may drinke water sodden with Cinamon, although the wine be the better, it must be taken, fasting in the morning, and immediatly after it be taken, they must goe and exercise their bodies, twoo houres after, if they haue strength therefore, and if there bee not strength to doe it, one is sufficient, or the tyme y they may possibly. The going must bee in such sort that the partie bee not ouer wearied: and if he be, let him sit downe, now and then, and by reason such as do take them haue stoppinges or opilations, of any maner of exercise, although it bee little, they are soorthwith wearie, and all the payne is for the first dayes, for afterward they shal goe very wel, and shal not be so much wearied.

When they should be taken.

This exercise is better to bee vsed out of the house, and by the streetes, and in the fieldes, it doeth importe very much by the going whereby these pouders do make their worke, and doe good, that if they bee not well gone with all, they doe not the effect that is desired, and the exercise being made, let him take rest in his house, or in the place where hee commeth vnto, not vnclothing himselfe, but euen so apparelled, let him lye downe vpon his warme bed, and rest himselfe one houre, and let him eate foure houres at the least, after hee hath taken these pouders, or when hee perceyueth his stomake to bee cleere, of them, hee shall eate of a hen, or of another Fyande without any sauce, with some fyne fruite, or some conseruas, and not

That which the going doth import.

to

to eate any greene thing. Let the drinke be according to the disposition that hee hath, wine watered, if it bee conuenient for him to drinke it, or water sodden with Cinamom: let him refraine to that day from al thinges that may offend him, let him not drinke betweene meales, let him make a light supper, with that as may dry vp moysture. I will not counsell that they take these pouders euery day, but euery third day, and chiefly these first dayes. and especially such which are leane and delicate, for in taking of them euery day, they wil bee much wearied, and one day that they rest betweene, they will be restored, and take strength for the next day. The day that it is not taken, if there doe appeare any feuer, it would doe well that there were taken a good vessel or great cup full of whey, made of goates milke hat, what with suggar, & if it be not to be had, then take a smal table of rosade of a sweete smel: this day their liuer shall bee anoynted with some oyntment made for the purpose, and their lungs with some thing that may vnstoppe them, and the stomake with some thing that may comfort. This shal bee done in the morning when he is on his bed, and after the oyntmentes are ended a little tyme, one houre or twoo after that they are anoynted, receiue a common medicine with thinges that haue vertue to euacuate, and this medicine shal not lacke, euery day when the pouders are not taken, for it doeth much import, except: if there bee not many stooles: in such sorte it will bee better that it bee a washing medicine. The day which they take not the pouders, they may eate sodde meate with some sauce and greene thinges, and in the one day and the other drinke little.

The order that he shall haue.

These pouders are giuen many or fewe dayes according to the necessitie of the partie that is sick, and as it doth him good, for to some 15. dayes are sufficient, and to others 20. and to others 30. some there be which do vomit them vp the first twoo or three dayes, and they cast vp much choler with them, whereby they are notably lightened, and doeth

The dayes that they shal take them.

them notable good, but being past twoo or three dayes, and being accustomed to them, they vomit no more: others there bee that vomit nothing at all, it will doe wel when tenne or twelue dayes are past, to purge with some light purgation, and to rest twoo dayes after the purgation, and afterwarde to returne to the pouders, and then to doe it vntil the taking of them be fully ended.

The vertues and the things wherin these pouders doe profit.

The vse of the steele so prepared is common to men, and women, and to al ages, so that they be not very olde, nor very yong, principally these pouders doe good to women, for the most part they are stopped and do suffer retentiō, of the menstrues, which are in them, these pouders doe make maruellous effects, by healing them of their opilations, and stoppinges, and causing their monethly order to come. Likewise these pouders are giuen whereas bee easie agues, and euill colour in the face, of what cause soeuer it come, it taketh it away, and doeth all things that wee haue saide, being written and commended by so graue authors of so greate learning and experience: and they may be vsed in al these things with all assurance, without hauing any thing in them that may offend, as we see by experiēce, in those which do greatly vse them. B. You commanded mee to make a confection for a woman, that had bin many yeeres maried, and neuer brought foorth childe, and toke it, and I haue seene her heere with children, which caried steele prepared: shew vnto vs if it hath made more effects then in that woman. D. It hath done good to many, and I haue many godchildren by that meanes, for when they bring forth children, immediatly they make mee their Goship, for the benefite to haue children. Surely it is a meruellous thing the effect that in this case it doth, for it disopilateth, maketh the monthly order of women to come, where it doeth not, it maketh cleane the mother, it putteth it in order to ingender.

If Gold hath medicinal vertues.

B. I woulde knowe one thing, seeing here hath bin saide so great excellencies of yron, and it hath bin effectually declared

clered how necessary it is for the seruice of man, as also his great medicinall vertues, that your worship will also declare vnto vs if the gold haue any, for that I see learned Phisitions command it to be geuen vnto such as are weake & leane, & to such as are ready to die, and to such as are sicke at the heart: & to suche as are ful of Melancholy. D. I know not wherupō these learned Phisitions doe ground themselues, that you say do this, I know not what benefit or profite can come vnto thē of the vse of golde that are debilited and leane, for the longer they vse it, the worse they shal like it: for if a furnace wt great quantity of kindled coales be not sufficient to change the maner & disposition of it: how can the heate of a weake stomake worke with it for to profit therof and of the vertues, if it haue any? for hitherunto we know not, & the neerer they are to the death, the lesse they can doe with it. Some there be which do commaund to cast peeces of golde, made in monie or in other formes into the pots where the meat is sodden, for sicke persons, & they promise great matters thereof, & the heat wherewith it is sodden, is not sufficient to change the form of it, nor it profiteth any other thing then to make it clean of the filth ẏ it had, as also the waight which it had, came forth, euen as it went in: for so light a seething can doe little in such metal. To think that it serueth for the heart and for soundings, of that wt is said, doth manifestly shew that rather it is hurtful for them, beyng ingendred of the ir beginnings, of sulphur & quicksiluer although it be most pure of thē, yet alwayes his beginning is sulfur & quicksiluer, which both of these things be hurtful too the hart. And so Hipocrates taketh it to be euill water which doth passe, by mines of gold, for the said causes. Neither do I know, what foundation there is that gold should be good for them that are Melancholy, seeing it is metal, & heyng so, it is very dry, a thing so cōtrary for them: & if it be made crownes, wherby they may be spent, & doe his will with them, who doth possesse thē, in this they giue cōtentment & gladnes. I know no other medicinal benefit it cā do to them. There are many Phisitiōs wt do command to carry to the monyhouse, (which

Hipocrates.

is the house where the money is made) a pot of water wherin they quench many times a barre of gold, & they do attribute more vertues to this water then to Rosemary. It is a thing most suspicious of as many as may be, for at the time they diuide ꝯ gold from the siluer or coper, wherewith it doth come mingled, they deuide it with strong water which is a corsiue benꝫ & mortal, of the which it cannot be chosen, but there will remain some euil quality therof, because it is a thing so strōg. And likewise at ꝯ time they melt ꝯ gold, to make it in barres, & of them to make mony, or any other thing, that it may fine & rise of more killats, when it is melt in the furnace, they cast into it *Sublimatū* grosso: iudge you if it wil let the gold to participate, (although it be but litle) of that venom so mortal & so hurtful: & the poore sicke person trusting vpon the words of the Phisitiō, thinketh that he hath remedy for the hart, & for his sowndings & faintnes, & there cōmeth to him hurt & poyson, which destroyeth & corrupteth him. Beleeue you me, and suffer not such which are sicke, to spend theyr mony to cast gold in medicines which they take, nor let them quench golde that is whot in wine, nor in water, for of the one & of the other, there remayneth no medicinal vertue, that wil remedy theyr euils. Only the gold being made mony, hath great vertues & properties, for that is it that maketh the hart glad, and taketh away sadnes and melancholy, and repayreth al the vertues & strength of man, it giueth strength wheras is none, it is an vniuersal remedy of al things, vnles it be of death: for against that, nothing can preuaile. And seing that night is come, and time giueth not vntous any longer liberty, & although that it greue vs, yet age doeth his office, for I feele my selfe weary. God be with you maister Ortuño, and likewise to you maister Burgus, and I goe to take rest.

The end of the Dialogue of Iron.

THE BOKE WHICH TREATETH OF THE SNOW, AND OF the properties & vertues therof: *And of the maner that ſhould be vſed* to make the drink cold therwith: & of the other wayes wherewith drinke is to be made colde: Wherof is ſhewed partly, in the latter parte of *the ſeconde Dialogue of* yron.

With other curioſities which will geue contentment by other auncient thinges woorthy too bee knowen, which in this treatiſe ſhalbee declared.

Written by Doctor Monardes Phiſition of Seuill.

1574

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MOst excellent Lorde, the faire & white snow doeth complaine vnto mee, saying: that she being so auncient, and of so many ages, celebrated of so many Princes, Kinges, wise and valiant men, and beyng had in so greate estimation and price, that with greate care they seeke after her, & with greater care they doe conserue her, for to geue health & contentment to all persons: yet for all this, many people with little consideration, & not knowing what they say, doe persecute her, putting vndecent names to her: and that which doeth most greeue her is, that some Phisitions, either for ignorãce, or for malice, do speak euil of her, not perceiuing what so many lerned mẽ haue treated & said of the great vtility & profit which she doth to many, as experience doth shew, & all people doe vnderstand, chiefly when they doe drinke their drink most cold with the benefit which doth remaine to them thereof, they do praise & extol her. Moreouer she saith, that she forceth no persõ to vse her: but if any wil vse her, shee can geue such order & maner to make cold the drinke as is cõuenient for al persons, geuing the degrees of coldnesse which euery one would haue, & which doeth best appertayn to them, & this with all assurance with onely leauing or placing the vessel wherein the drinke is ioyned nere to her, the which none of the olde writers nor of the late did speake against, or forbid. And especially let this maner of making cold not be done with stinking water of a well, nor with the most burning Sanpeter, but with pure water beyng cleane and cleare. These cõplaintes & many other the faire lillie white Snow hath vttered vnto me, & in the end she lastly saide to me, that since that I had praysed her so much, and taken in hande to fauour her, that I should

also

also seek her some one person wise and discrete, that with worthines & greatnes might valiantly succour & defende her from his aduersaries. And seeing the great reason that she hath, & the bondage that I am in for the preseruation of her honour, seeking in all this realme who might do it, I haue not founde who hath the partes that this faire Lady Snow desireth, & who with most iust title may do it so well as your most excellent Lordship. And that your Lordship may vnderstand the rights which she hath, I doe offer & serue you with this treatie, that of her & of her greatenes I haue written being amended & added therevnto, of that which before was writte. Wherby your Lordship seeing it may the better defend her cause and this shall not be hard to your Lordship, seeing that it hath byn so easie too you that which did seeme impossible, that is, hauing take out mighty riuers of dry fieldes, & placed so many & so faire fountaines made with so much art by al parts of this citie which were so necessary, & where there was a Lake without profit, is now made the fieldes of *Elisen* & faire places full of trees which doeth serue for the recreations and walks of our citizens: and as one most worthy which doeth followe the Romanes in their works hath brought to light the antiquity of this citie putting the columnes that so many yeeres haue byn secretly hid and buried in a place now so publike decked and adorned as the antiquitie & greatnesse doeth deserue wherby that al people may enioy of a remembrance so euerlasting. the which howe harde and laborsome it hath beene, the impossibility that the worke had, doth shewe. And so the faire Ladie Snow is in great hope & trust that hauing suche a noble protector, she shal be defended frō euil tongues, & that she shal be taken & held in the same estimation that her works & greatnes doe rightly deserue.

The treatise declaring the vse of Snowe with the singular benefites thereof.

GOD our Lorde, to manifest his knowledge & infinite power, made the vniuersall circuite of this worlde, which doeth contayne all those perfections, that man may imagine in his vnderstanding: & it is deuided into two partes, that is, the region celestiall, and the region elemental. The celestiall is shining, without any variation, alteration, or corruption. This doeth contayne in it eleuen Heauens and in seuen of them, are the Sunne the Moone and the other Planets, in the eyght are the starres, the nienth they call Christaline, the tenth the first mouable, and the last they call the imperial heauen, which is as much to say, as the heauen of fire, by reason of the brightnes that it geueth from it which is fixed & doeth not moue where the dwelling place is of them which are of good fortune. The other parte is the elementall region which continually and without ceassing is subiect to these alterations: & this is deuided into 4. elementes, which be, fire, ayre, water and earth, of the which mixture are ingendred all these inferiour thinges: the element of the earth is in the middest, as the foundation of all the Circuite: then forthwith is the water: and aboue the Water and the Earth is the ayre: And aboue the ayre is the fire, the which is neere to the circle of the Moone. All these elements doe moue as we see in the impressions which are made in them, onely the earth is vnmoueable, as the foundation of all. The earth hath much mixture of water and Ayre: one-

ly the fire hath no mixture of other Elementes, and amongeſt theſe Elements the ayre is very principall, which is deuided into three parts, one is the ſupreame, and neere to the Region of the fire, which is whotte and dry for the felowſhippe that it hath therewith, taking muche of his qualitie, which is cleere and pure, from whence doe not proceede anye wyndes, nor cloudes: and this they call the celeſtiall Region and the partes more lowe which are neere too the water and earth be great and troubled full of Vapours, pearced and viſited with the beames of the Sunne, whereby it commeth too bee whotte and the ſupreame and middle Region of the ayre doeth come too bee very colde, becauſe it ſtandeth in the middeſt of the twoo extremities, beeyng ſo whotte. And in it, is increaſed the colde as in the middle parte fleing from the extreme partes of heate, as we haue ſpoken of before. This middle parte hath partes more or leſſe colde, for the parte that is ioyning neere vnto vs is not ſo cold, as that which is neere to the ſuperiour partes of the fire. And how much more the vapours do riſe vp on height, the more they doe congele, and hold faſt. In the middle region of the ayre doe ingender the clowdes, the ſmall raynes, the droppes, the froſt, the rayne, the Snowe, the Hayle, and other impreſſions as the Thunder, lightnings and ſharpe ſhowers, and comets. The Clowdes be the principal matter which doe ingender the Rayne, the Snowe, and the Hayle, and the other impreſſions which wee haue ſpoken of, that are made of many Vapours which doe riſe vp from the lower partes vnto the middle Region of the ayre: and ſo being ioyned, they make one body, and they waxe thicke with the colde of the ſaide place: and for this the clowd is like to a mother, and is the common matter of all the impreſſions that are made in the ayre. And ſo it is of the ſnowe as a thing ingendred of it, in the middle Region of the ayre. And the Snowe is no other thing but a Vapour, colde, and moyſt

moyst, which came into the middle Region of the ayre, beeing ingendred, in the bodie of the Clowde with a meane coldenesse which is not so strong as that which doeth cause the Hayle, nor so soft as that which doeth cause the water, and in the like Vapour before it be made water, it doth, congeale and freese, and doeth fall broken in peeces and are white, because there doe rayne in them more colde then in the water.

The which Galen doeth shewe vnto vs in the booke of the Philosophicall hystory of Anaximenes the Philosopher. Of the congealed ayre, he saieth that the cloudes are made; and of the same, beeyng more thicke, the rayne is ingendred, and the same is congealed and frosen, and by the coldenesse of the Ayre it is made Snowe: and beeyng more congealed it is made Hayle. And the same Galen doeth say in his booke de Vtilitate respirationis, the Clowdes congealed are made Snowe: which is the matter that the rayne is made of, the Snowe doeth fall in the highe places, which of their owne nature are colde places, and thereby it is muche conserued, and very seldome it falleth in the Valleyes, and if it doe fall there, it is very smal, & foorthwith it dissolueth. It falleth in the Sea but seldom times by reason of the heat which it hath, & for the winds that are continually in it, for heat & moisture are cōtraries & much more the wind accōpanied with the sunne. Galen in the nienth of his simples, saieth, that there were Philosophers that saide the snow had hot parts for being takē in the hand, it heateth & burneth like to fire. And so the saide Galen in the 4. of the sayd Bookes, sayeth as he went vpon snow, his feet did burne: the cause of this is not that the snow is whot, nor that it hath whot parts, but with his cold it doth shut the pores of the handes or feete and causeth that the heate which is in the inner partes haue not wher to come forth: & so being shut in, do cause so great a kindlying, that seemeth to burne: the which we see contrary if the handes doe burne & be put into whot water, as ẏ pores

Galen.

Anaximenes.

Galen.

are opened because of the heate of the Water it dissolueth, and the inner heate commeth foorth, and the handes remayneth colde.

The commodities of Snow

The Snowe doeth fall for the moste parte in the time of Winter, when the whirle windes doe blowe: it falleth in Countries which are full of Mountaynes, it never falleth in places that are very whot, vnlesse it be by great maruell. When it falleth it is fayre and of a goodly shew, by reason it falleth in peeces very white, and it falleth softly without Tempest or Ayre, it feasteth the people as it falleth with her fethers, it hurteth no bodie: and if it doe harden the Earth, when it melteth, it softeneth it agayne and fatteneth it. It killeth the euil hearbes, and doth fructifie and increase them which are good, as Aulo Gelio sayth, and for this yt is

Aulo Gelio. sayed, The peere of Snow, the peere of Fertility.

It doeth good to them of the Mountaynes and to the Hunters, for in the tyme that it falleth, there are taken more store of wilde Beastes and Wyldefoule, then at other

Galen. times. Galen sayeth, that the Snowe doeth cause that the flihe doth not corrupt, and so it doeth conserue it a long time that it rotte not: and likewise it conserueth the Flesshe from Putrifaction, as wee see in the Mountaynes among the Snowe there are found men and beasts

Galen. that were frozen so muche without corruption, as though they were put into Balsamo. Galen sayeth when Snowe doeth fall, it is a Token that colde Diseases are at hand, and the older the Snowe is, the harder it is, and it looseth his softnesse and waxeth harde. In suche sorte that in the Mountaynes there are Bydynges and hollowe places made of Snowe so strong, that they seeme as though they woulde indure many numbers of peeres.

The Snow doth make

Manie other good thinges are too bee spoken of the Snowe which I doe let too speake of for too treate of one, the greatest and principall that it hath, which is vsed at

this

at this day in many partes of the world. With it, is cooled that which we drinke, in such sorte that with all assurance it doeth make it so cold, as our health and taste can suffer: and this is in such degree, that there is nothing at this day that with more taste and pleasantnes doeth it. And so wee will treate first of it, seing, that the effect of the showe is to coole, that the drinke may be colde, and to whome it is conuenient to drinke it, and who they be that with assurance may vse it, as wel in the conseruation of health, as in the healing of diseases. The drinke brought the beginning of the necessitie wee haue of our conseruation, for it is a natural appetite, for al men desire appetite to restore the moysture, that continually is lost: and for this nature brought foorth water which is cold and moyst for to repare this losse, and it is common in al creatures: & so Hipocrates, Galen & Dioscorides, do say, that the water although that it be without sauour and smell, & colour, bright & cleere it ought to be cold, for ỹ such water doth restore the moysture that is lost, & doth make thinne the meate, that it may penetrate to the liuer, & that there it bee made blood. Galen doeth say that one of the conditions of good water is, that it ought to be cold, for being so, it hath many good properties, which the whot hath not. And Auicen vnderstãding this in his seconde booke speaking of water, bee prayseth much the colde water, saying. It is true that the cold water, although that it comforteth the stomake, it doeth good to such as haue their belly soft, and to them that doe suffer the flix, or runnings of the belly, of what sorte soeuer it be, and it doeth good to such as do suffer diseases, that are caused of the lyke runnings. where Auicen doth giue vs to vnderstand how much the vse of cold water is conuenient for them, which doe suffer the flix, or runninges of the stomake, chiefly if they bee caused of hot humours: the which wee see hauing certayne stooles of choler, they are taken away with a good draught of colde water: and others hauing and suffering griefes and paynes of the stomake, with only

Of the drink.

Hipocrates
Galen.
Dioscorides.
The water ought to be colde.
And of his vertues,
Galen.

Auicen.

Galen. drinking of the coldest water they were healed, as Galen sayth in the 7. of his *Methodo*, that he sawe in one day, yea in one houre, with a draught of colde water many diseases were healed, and some of these were weake of stomake, not only, with colde water of a fountaine, but with water cooled in snowe, and in *Rome* it is vsed. And so Cornelio Celso in his first booke, vnto such as were weake of stomake, commanded them to drinke, after they had eaten, the coldest water they could get, and in cholerike stooles, should be dronke water, that was most cold, and in runnings of whot humors, it shoulde bee vsed, for to stay the fluxe. Auicen in the sayde chapter saith, that the cold water doth cõfort all the vertues in his workes that is to say the vertue disgestiue, attractiue, retentiue, and expulsiue. And so he goeth declaring euery one of them, giuing vs to vnderstand how much the colde water doth corroborate and make strong al these vertues, wherby they doe their workes the better. And the said Auicen in the second of his first treatie of water, saieth, the colde water is the best of all waters, and it is conuenient for them which are whole, for it giueth lust to meate, & maketh the stomake strong. And a little before hee saieth, that which is not colde doeth corrupt disgestion, and causeth the meate to swim in the stomake. it taketh not away the drithe, it causeth the dropsie, by reason it corrupteth the first disgestion, & consumeth the body with his heate. Auicen himselfe confirmeth this in the thirde of the first part, saying, the colde water is conuenient for them that haue a temperate complection, for being whot, it causeth the stomake to be sicke. Isaac Aliabas, and Rasis, say the same, that Auicen saith. the which he did let to wryte of, bycause hee woulde not bee long in his sayings. One thing Auicen would haue in the thirde of the first parte, that hee which shoulde drinke very cold, must first make a good foundation, eating first a good portiõ of meate, before he drinke. Also he saith that the cold drinke may not be dronke much at one draught, but by litle and litle, by reason

Cornelio Celso.

Auicen.

Auicen.

Auicen.

Isaak. Aliabas. Rasis. Auicen.

ſan it doth bring two benefits, which is, that there is taken more taſte in that which is dronke, and it doeth not kill the naturall heat, as it is ſeene by the pot that boyleth, if you caſt into it much water at one tyme, it doeth ceaſe boyling, but if it be caſt by litle and litle, it ceaſeth not his working. And therfore Auicen himſelfe ſayeth, when that you will drinke colde, that you drinke with a veſſell which hath a ſtraight mouth, that the drinke run not in haſtily, the ſaid veſſel beeing a limet, or a pewte, with a poynt, ſurely it is a greate benefit, for them which are affectioned to drinke with the lyke veſſelles: if they ought firſt to take out the winde or not, I do remit me to the Doctor Villalabos, who treateth largely of this matter.

Who drinke colde, let them drinke litle and litle.

And by that it is ſeene howe Auicen woulde that thoſe which woulde drinke very colde, they ſhoulde not drinke foorthwith at the beginning of their meate. For ſe me there bee, that as ſoone as they begin to eate, foorthwith they will drinke, that as is very colde, the ſtomacke beeing empty without meate, which cannot chooſe but hurte: and ſo the hurt which doth come to them by this, they doe attribute it, foorthwith to the colde of the drinke, and not to their euil ordering the whic. Auicen ſayth, ſpeaking of cold water, that to drinke it without order, is the cauſe of many diſeales, & if it be dronke in order, as wel in time, as in quantity, it profiteth as he hath ſaid. Therfore let euery one loke to that which is conuenient for him, and let him make experience in himſelf, and if that it be conuenient for him to drinke colde, that hee may beare, it without that it doe offende him that doe it, for therof wil follow the benefites which we haue ſpoken of, but if he bee ſicke, and fall into any diſeaſe, whereby hee faith, that the drinking of colde drinke doeth offende him, in ſuch caſe let him not vſe it, for my intent is to ſhew and perſwade them that doe drinke colde, that if it doe them no hurt, nor offende them that they drinke it ſo, and ſuch as doe vſe it of cuſtome and haue experience that it doe

You muſt not drinke colde at the beginning of meate.

not

not offende the, vnto such if they drinke not, that which they drinke cold, the lust of their meate is taken away from the, for they take no taste in that which they eate, and they eate it with grief, and with an euil will, for that which they drinke doth not satisfie them, & the whot drinke doth fil the stomake full of windinesse, and cannot make therewith a good digestion.

He doth counsell to drinke colde.

But what is hee that hath a reasonable health, being in the tyme of great heate, or in the whot summer, that comming to eate, being weary of exercyse, or of greate labour hauing the tongue dry, the breath shorte, that doeth let to drinke colde, seeing that to doe it, there doe followe the benefites that I haue sayde, and doeth succor his necessity, and remayne content and glad without hauing offended his disposition, and health. Vnto the which Galen doeth animate and exhorte vs, in the booke which hee made of good and euil meates, saying. In the tyme of hot weather, when our bodies are whot and somtymes inflamed, then we must vse of thinges that may refreshe vs: although that they bee euill meates, as Plummes, Apples, Cheries, Melons, Goords, & of other colde fruytes, in these lyke tymes. Galen saith, that wee may vse colde meates, as the feete of a pigge or hogge sodden in vinegre, and crudded milke: and the same meates must be made colde, and likewyse the drinke must bee made colde, as the water, and the wyne watered with colde water, or made cold in snowe, the one and the other must be made colde in the most cold water of a fountaine, and if it be not to be had, let it bee made colde in snow, chiefly the drinke. And after that Galen hath made a large digression, as it is conuenient so much in the tyme of greate heate to eate and to drinke colde things, hee doeth describe who they are that should drinke colde, and saith in this sorte, those that should drinke cold are such, as haue much busines, and haue care of many things, as those which are gouerners of cities, and common wealthes, and the ministers which doe helpe

Galen.

them,

them, and do participate of such cares & troubls, & those that are much exercised in bodily buzines, in especially the sowldierlyk exercises, or other great exercises, & they which do iornie, & inespecially long iornies, giuing to vnderstand al corporal & spiritual exercises. And after he hath don this, he doth moderat it in this maner saying, But such which haue not these cares, & drinketh wout thē whē they are idle & in plesure, do not exercise thēselues: these people as they haue not heat to constrain thē to drink cold, let thē not do it; neither is it conuenient for thē to drink it, let thē content themselues with cold water, as nature hath brought it forth, without putting it to cole in any other thing, seing they haue not need of that which is most cold. Moreouer he saith, Although they liue idlely, & do no exercise, & are wout cares, if the time were warme, or very hot, they may drink the water cold, I do meane that in the cositries wher it is not cold, they may put it to be made cold, so that it be not very cold. The selfsame is confirmed by Galen himself in his 3. booke of meats and in the booke of the disease of the raines, where he saith, That the vse of colde water cooled with snow, vnto such as are very whot, & such as are fat, and such as do exercise themselues and labour much, that such may drink very cold, chiefly if they be vsed therunto, for such as are accustomed to drink it, do suffer and carry it better and more without hurt, then such as do not vse it, for such ought to drink it with more respect and consideration.

And albeit the water hath so great benefite in it, as we haue sayd, for the conseruation of health, it hath greater to heale Feuers and other diseases: and thereupon Hipocrates and Galen treated very particularly, inespecially Galen in the nienth of his *Methodo*, doeth reprehend there *Erastistrato*, and such as do follow him, which did forbid the vse of cold water, vnto such as wer sicke of the Feuers. And in his first booke of his *Methodo*, by the like reason doeth reprehend *Tessalo*. and in the 7. booke he doth shew that he himself hath healed many sicke persons that had the griefe of the stomack, with most colde water, and made cold with Snowe. And in the 8, 9, 10, and eleuenth of the same *Methodo*, he healeth the Feuers and other diseases with water that is most cold. And it is an excellent remedie taken with the condicions that is conuenient. In the xi. he saith, that the sharpe Feuers are cured with letting blood & cold water, and especially the Feuers of blood or that haue much mixture thereof. By that which is saide, is seene how conuenient it is, that water bee made cold with snow, where there is not to be found any so cold as is conuenient for our conseruation and contentment, & for to heale vs of many infirmities. Al the which we haue treated of in briefe, wherby it may be a beginning of our preiēce that shal follow, which is to shew the maner how to make

colde with snow, and because that which shal be made colde is the water, and vnderstand also to be vnderstood the wine, & al the rest that shalbe made cold, we will speake of that which shall be treated, vnder the water.

The water is colde two maner of waies, one naturally, as it commeth forth of the springes, and this is as colde as it is conuenient, and hath no neede to coole it, if it hath as much coldnes as will satisfie our necessitie, without hauing neede we seeke any thing that may make it colder.

There is an other water which is not so colde as is conuenient for vs, as well for our conseruation and health, as for our satisfaction: and by reason it is not so colde as it ought to be, it is the cause of the hurts it doth, that before we haue spoken of. Some waters are not so colde as they ought to be by nature, by reason they are in what countries. Now our purpose is to treate of them how they ought to be made cold, because with their heate they hurt vs, & being made colde as much as neede requireth, they do satisfie vs so that we may drink them, and vse them without any hurt that they can do vnto vs so we will shew of all the meanes that we may haue to make cold, which are vsed at this day in al the world, and of them we will choose the best, and most sure, letting downe the inconuenience that is in euery one.

There are foure maner of waies to make cold, which at this day are vsed in al the world: that is to say, with the aire, in the well, with salt Peter, and with snow, euery one of these is vsed at this day.

The first is, to make cold with the aire, although it bee a common thing, and vsed in all places, yet is hath beene and is most vsed of the Egyptians, by reason they haue neither wels nor snow, and that of the salt Peter they neuer knew. Galen maketh a large relation of the maner to make cold with the aire, and saith thus: They of Alexandria and Egypt for to make their water cold, that they may drink it in time of whot weather, doe warm it first, or do seeth it, and then they put it into earthen vessels, and set it in the colde aire, or draw in the night in windowes, or in the gutters of houses, and there they set it al the night, and before the Sunne ryseth, they take it away, and wash the said earthen vessels in the out side with cold water, and then they roule them with the leaues of a Vine tree, & of lettice, and other fresh herbs, & they put them in the ground in the most cold part of the house, that there the cold may conserue it. The maner of making cold is vsed at this day in al the world, although not with so much curiositie, by reason they seeth not the water, and they content themselues with setting it in the cold aire, and in the deawe, as commonly it is done.

Otherwise they do make cold the water do hanging it in the aire, hauing certain vessels of water in the ayre & mouing them continually: the which is vsed in the countrey called Estremadura. Others do make cold by putting the vessels of water in the deawe, and before the sun rise, they wrap them in cloth or in skins,

and this the Sheepheardes and other people of the fielde doe.

This manner to make colde with the ayre hath many inconueniences, because the ayre is a subtil element subiect to any maner of alteration and corruption: and therefore it may be infected with some euill qualitie, easily: & being infected, it may infect the water that so is made colde, infusing therinto his malice. The which Auicen sheweth very wel in the second of the first saying, The ayre is an euill thing, by reason it is mingled with euill thinges, as Vapors, and smelles, and euill smoakes; chiefly that which is put in betweene two walles, and especially that which passeth by places where are rotten Plantes, and naughty Trees, and where dead bodies are, for it altereth at euery one of these thinges, and of them receiueth an euill quality. And for this cause the auncient Phisitions did forbid that in time of the plague the water shoulde not be put into the ayre to bee made colde, because the corrupt ayres should not infect it. There is likewise an other inconuenience, that you cannot euery night set the water too bee made colde in the Ayre, for some nights and the moste parte of them, in the Summer time are so whot, that not onely the ayre doeth not make colde, but the water that is set in the ayre, is whotter than it was before, and if it bee made any whit colde, it doeth no longer then the Morning, when it is not needefull, and likewise in the time betweeene Winter and Sommer, or in the Winter when the ayre woulde make colde, then the rayne, the tempestes and cloudes and other alterations will not suffer the ayre to doe it. All these thinges experience doeth shewe at this day.

The hurte to to coole in the ayre.

Auicen.

There is an other manner of way how to make cold with the ayre, which is the most wholesome, and more without hurt than any of all the other: wherein there is no occasion of any euill qualitie. And there are many people of estimation which doe vse this way to make colde that, which they should

wynke, the which they put into vessels of earth, or metall, and do alwayes make winde and ayre to the vessels with a wet lynnen cloth. And it must be so, that it be in the ayre continually without ceasing, as long as you are at meate. And in this sorte it will be made colde to purpose, and the hote ayre that is ioyned to the vessell is taken awaye, and in place of it commeth freshe and colde ayre, euen as it doeth when there is gathered winde to the face, and taking away the hote ayre that is ioyned to it, and with freshe ayre it maketh it colde and refresheth.

The second manner howe to make colde which is in wels and the hurt that commeth thereof.

The other waye to make colde, is in a well, wherein they do put the vessels with water or wine, and there they remayne the moste parte of the daye. This kynde of making colde hath also many inconueniences, as well of the parte of the water, wherewith it is made colde, as of the parte of the place where it is put, cheefely in the welles of the cities and townes, that for the moste parte are foule and full of filthinesse. The water of these welles is an horrible water, grosse and harde, because it is continually standing in one place, and shut within the bowels of the earth. And as it is a standing water, it must of force be putrified, for that the beames of the Sunne do not pearce it, nor yet the ayre doeth visite it, and therefore continually it is full of euill vapours, wherefore they be easily rotte, and they are foule waters full of durte and claye, and of other mischiefes of an euill qualitie.

And seeing the water or wine is so put a long tyme into this foule standing water, what can come of it, but that it participateth of the euill qualitie that it hath? And so Galen saieth, that the vessell which must be put into the well, ought to bee full: for if it lacke of his fulnesse, then the water of the well doeth penetrate it, or the vapour of it goeth into that which is emptie: and therefore it is conuenient

Galen.

nient that the vessell bee filled full, and that it bee well stopt, for that with in sayde. And hee sayeth the contrarye, when wee shall make colde in the ayre: for then the vessell shall not bee put full, but some parte thereof remayne emptie: for the colde ayre in the night season entering into that which is emptie, doeth make the water more colde.

In the well the vessell ought to be well stopped.

and in the ayre vnstopped and not full.

Ordinarily they are vessels of Copper, or of the leade of Milan, which are put in welles for to make colde. The Copper, if it bee not well tinned within, doeth suffer too enter into that which is to be made colde an euil qualitie, for with the moysture of the well, there is growen in it immediately a certeine greenesse that is seene vpon it, after it hath stoode a fewe dayes, which is a thing verye euill and hurtfull.

To coole in metall, is euill.

The leade of Milan is made of Iron, the which with the moysture of the well is taken for rhwich with rust, which is a blacke thing: that is seene vppon it after a fewe dayes, which is an euill thing, which doeth infuse an euill qualitie into that which is dronke. And therefore I am of the opinion that that which should be made colde in the water of a well, should bee in a glassed vessell or of siluer, although the best waye is to take out water of a well, and put it into a vessel, in the which shoulde bee put that which should bee made colde, mouing the water manye tymes: for by taking the water out of the well, it looseth much of his euill vapours, by reason it is vttered of the ayre, which as is sayde, doeth shewe the inconuenience that there is by making colde in a well.

The best manner how to make colde with the water of a well.

And besides that, wee see that the water hath euer a taste of earth, or of some euill taste, that is perceyued notably, after it is dronke, besides the euill smell which wee see that it taketh.

The thirde way or manner howe to make colde with saltpeter.

The thirde manner and fashion to make colde, is with saltpeter, the which is an invention of marchaunces, and in especially of such as goe in the Gallie, by reason that there the ayre doeth not make colde, and especially in the tyme of calmes, and there is neither welles nor snow. Necessity did teach the this remoove, although it is not good, for the great inconueniences which it hath. It doth coole, as some say, the colde running into the inner partes of that which it doeth make colde, for the excessiue heate which the saltpeter hath, the which is done with the strong force of the saltpeter with the water, which the saltpeter being entered into the inner partes maketh to bee colde, comming from the heate of the saltpeter working vpon the strong force thereof. Other say, that the water doeth make it selfe grosse with the saltpeter, and being made more thicke and grosse, it hath more colde vertue, the which being holpen with the heate of the saltpeter, the cold maketh a greater pearcing, through the water, for all thinges that are cold, the more thicke partes that they haue, the more they coole. And so Galen saith in the bookes of the simple medicines, that nothing cã be very cold, which hath subtill thin partes, by the which howe more thicke the things are, the more force they are of. Other there be, which say that the saltpeter hath an actual vertue, very colde, and working with the water, is made more colde: as is seene by the tryne, that after the salt is very much stirred in the water, it is most cold. The selfsame is seene in the water of Alom, and of saltpeter. This maner of making cold doth cause many diseases, it dryeth heate the liuer, it causeth continuall heate, and a hot burning, it inflameth the lungs, it taketh away the lust of meate and other euilles, which would be tedious to treate of.

Galen.

The hurt it doeth.

Other waies to make cold.

There are other wayes to make cold, which are in riuers, and most colde fountaines, whereof Galen speaketh, of the which it is not needefull to treate of, for whereas are most cold waters, it is not needful to put them to bee made colde,

but

barrable of them as they are.

Snowe and rayne water doeth differ in little.

We haue shewed howe the water that should be made rayne with the coldnesse of the middle region of the ayre, did freese, and was made snowe, and therfore is little differrace from the rayne water, and that which commeth foorth of the snowe, for both of them are ingendred of one manner of matter, sauing that the water which proceedeth of the snowe, is somewhat more grosse, for the compulsion it hath, of the coldnes of the ayre, in such sort that it is not so euil, as they say it is. And we see the Scithians doe drinke it continually, as Hypocrates sayth. We see that of the snowe which doeth melt, are made great and mighty riuers, of the which the people that inhabit neere to them, drinke continually without doing to them any maner of hurt, or benumming of them. And of these are many in Spaine, Almanie, and many more in the west Indias, where most of the riuers are of snowe, which doeth melte from the hilles and mountaynes, and al people ingeneral drinke of them, for there is no other water in al the Countrie.

Athenco.

The Romaynes for delight and curiositie, drank the water that came foorth of the snowe, the which they strayned through stones to make it more thin. Athenco. doeth rehearse certaine verses of Sopita, an ancient Poet, in the which he saith, that in his tyme they drank snowe, and the water that came foorth of the snowe.

Pericrates.

Pericrates, Historiographer being a Greeke most famous, saith, that in his tyme, they drank snow, not only in the Cities but in the campes.

Enticles.

Enticles a man very learned, in one of his epistles doeth reprehende those that were in his tyme, that they did not content themselues to drinke that which was made cold with snow, but that they drank the snow it selfe.

Sciates.

Sciates, maketh mention of the snowe, vsed at tymes conuenient, with much cart and delite.

Xenophon.

Xenophon in the thinges of memory which he wrote, maketh mention of many people that drunke onely drinke snowe, but the water therof continually.

Plinie. The Romanes did vse it much, and so Plinie in the 31. booke of his history saith, that Nero was the first that found waters, to coole it in Snowe. The which Galen in the seuenth of his *Methodo* doth recite of him, saying, Nero was the first that founde the waters, and afterwarde cooled them with Snowe: for the water being made colde in this sorte, receiueth more quickly the colde, and more effectually. And it is a water more healthfull, for by the seething of it, is auoyded the earthly partes from the water, and it remayneth more subtile, and more thin, and so it descendeth more speedily from the stomacke.

Plinie. Plinie in his naturall historie, in the nineteenth booke, complayneth of the care that those of his time hay, in keeping the Snowe of the Winter, for the hote weather in Summer, saying, that they did ouerthrow the mountaines by keeping the snowe from warme weather, making it to peruert the order of nature, that in the monthes which are most whot, in the which there is nothing but heate & drythe, that the curiositie of the people is so much that at that time, there is such abundance of snowe, as in the monthes in the which there doeth naturally fall vpon the grounde great quantity thereof. This Plinie saieth, for in his tyme and after, it was a common thing to keepe the snow of the winter for the summer. *Heliogabalo.* Heliogabalo Emperour had made a great caue in a litle mountayne, from a garden of his owne, where hee gathered in the winter very greate quantitie of snowe, bringing it from the mountaynes that were nereest to Rome, wherof they vsed in tyme of heate, in their banketes.

Chares Milicineus. Chares Milicineus, in the history that hee writeth of King Alexander sayeth, that in the Citie of Petra, a most populous Citie in Asia, there was ordinarily thirty caues, that in the winter tyme were filled with Snowe, for the whot weather, for the seruice of Alexander, & such as were retayners to him.

At this day it is done, not onely in Asia, but also in many partes of Africa, and in all Europe, chiefly in all the Countries which are vnder the dominions of the greate Turke, and especially in Constantinople, where the snowe is so much vsed, that all the yeere it is solde in publike market, and they vse of it al the yeere. The like fayres done at this day in all the states of Almanie and of Flaunders, Hungary, and Bohemia, and other places, where they keepe the Snowe, in houses, and bawres in the Winter, for to make their drinke colde therewith in the summer.

Snowe is kept by many people.

They carry from Flaunders to Paris, the water that is frosen, which is more then three score leages distance. Lykewyse in our country of Castile it is kept in houses, and they gather it in the winter: and when winter is past, they conserue it for the whote weather. And there are many Lordes and great men, which haue in the mountaynes particular houses, where they commande that it be put in the winter, for this effect: and many of them doe vse it, and doe make colde therewith as well in the winter, as in the summer. as there are chiefly in Castile in the tyme of winter, waters that are most colde.

They which drinke that which is made colde with snowe, saye that it doeth not offende them, as that which is made colde with the weather, for it is seene that a cuppe of colde water being dronke, that commeth forth of a well, or of a colde fountayne, hurteth such as doe drinke it, and drinking that which is made colde with snow, they feele no such hurte.

The colde which dooth proceede of Snowe, dooth not offend as other colde dooth.

I doe much maruell at one thing, that this Citie of Sivill being one of the most famous of the World, wherein alwayes haue lined many greate personages of very high estate, and many people of greate estimation as well of the naturall people of the Country, as strangers, that

How careles people are that they haue not had Snowe in Sevill,

that ther hath byn none which have brought thither snowe in the time of whot weather for to make colde that which they drinke, seeyng that the heate of this countrie from the beginning of Sommer, vntil it be well neere towardes Winter, is so great, that it is not to be suffered, and all the waters are most whot, that they cannot scarcely be drunke. And besides that the moste parte of the people of this Citie are people of much businesse and cares. And seeyng that in a Countrie is whot where businesse and cares doe aboumde where the water is whot, and nothing wherewithall to coole it; with iust Title it may be admitted and vsed that it may be cooled with snowe, seeyng that the coldnesse is so sure, as we haue sayd, and it doth make the benefites which Galen and Auicen haue shewed vnto vs.

An exhortation.

Note. Let euery one looke vppon his disposition that beeing whole, although bee bee not altogether in health, in time of whot wether he may drinke colde more or lesse as it is conuenient for him. For the drinking colde doeth temper the Liuer, it mitigateth the heate, it geueth appetite to meate, it comforteth the stomake, it geueth strength too all the foure vertues, that may doe them woorkes the better, the meate is eaten with appetite, and with gladnesse it taketh away the drithe in the day time, it causeth that the stone doth not ingender in the raynes, by keeping temperate the heate of them, it taketh away lothsomnesse, and likewise it doeth many other good effectes, that the vse and thereof experience ode shewe vs.

The good that drinking colde doeth.

Auicen. And because it is the beft manner too make colde with Snowe as we haue sayde, let vs allowe thereof with graue Authours: and let Auicen bee the first, in the thirde of the first, where he saith, The water that is made cold with snow, vnto such as are of a temperate complection, whereas coldnesse hath beene made with Snowe, yea although the snow be fowle and not cleane when it serueth to make colde the water without: and that as is good and cleane, is to be put in,

to

to that which shalbe dronk, & as Auicen sheweth in the 2. parte of the 1. booke, the 16. chapter, where he saieth, the snow and the frosen water, when it is clean, & the snow hath not fallen vpon euil plants, or that it be nothing mingled with earth, or other superfluities, & the frost not made of euil infected waters, but that the water which commeth forth of the snow, be cleere and clean, & the water that commeth forth of the frost, be also good & clean, if any part of the water of the snowe or of the frost, bee put into the water that must bee dronke, or with them the water bee made colde, without dout it is good: for the waters which come forth of them, be not diuers from other waters.

This doth Auicen say, giuing to vnderstand that these waters which do proceed of snow & of frost being clean, do not differ frō the goodnes of other waters, only the differēce is, ỹ the waters of the snow & of the frost are grosser then other waters, by reasō that the vapour is congeled in the middle of the aire, as we haue declared. Rasis among the Arabiens the best learned, in the 3. booke of those which he wrote to the King Almasor saith thus, The water of the snow cooleth the Liuer that is whot, being taken after meat, it strengtheneth the stomack, it giueth appetit & lust to meate, but that which is dronke may not bee much. And immediately after he saith, the water which hath not so much coldnesse, that it giueth not contentment to him that drinketh it, filleth the belly, & taketh not away the drithe, it destroyeth the appetite, it taketh away the lust of the meate, it consumeth the body, & concludeth in saying, that it is not a thing conuenient to bee dronk. I doe vnderstand it for the preseruation of the health of man, of the which Rasis, treating in that booke himself in the 4. of Almasor, speaking of the preseruation from the plague, he commandeth to drink water of snow: and in the same chapter he doth refer it an other time to the 26. chapter of the said booke, in the time of whot weather he commandeth to bee dronke in the morning snow with sugar.

The Arabiens cured many diseases with the vse of the snow, & with water made cold therwith. Auicen in whot griefs of the stomack doth command to make cold the drinke with Snow: & likewise in whot griefs of the liuer, put vpon the grief, which

is very sharpe or sore, & in causes which are very whot, it hath beene seene many times to take away the pain. He commandeth in the grisly of the toothach to make cold the water with snow, & that they wash their mouth therwith very often. And likewise Auicen in the 11. of the 3. treting of the trembling of the heart saith, if the cause be strong, & therwith be any inflamation, let him haue giuen him colde water to drink, & snow water mingled with small water, certaine draughtes one after another, bicause he should not drinke much at one time, for the reasons aforesaide.

The selfsame saieth Rasis, in the 7. of his *Continens* in three places speaking of the said griefe: at the first giue vnto such to drink continually water of snowe, chiefly if the said disease proceed of a melancholy humor. And in the second part he counseleth thē to go dwel in a cold countrey, & if they cannot do it, that they vse to drink snow, & continually the water therof. The 3. is, that such as haue no remedy to be found that they wil be conserued therwith giuing thē to drink the water of the snow cōtinually. And being wryting of this, & healing of a Gētleman that could not fetch his breath, & was al swollē, & slept not in many nayes, & had a grise at the hart, and with letting him blood, and giuing him to drink water of snow continually, he was healed, not without great admiration of all men: for he was taken to be but as a dead man.

Amato Lucitano in the 7. *Centuria* speaketh of one that had a hot burning feuer, & for the great heat & inflammation, he had in the throte, could not swallow down any thing, & with a peece of frost, chewing it continually, not onely it took away the difficultnesse of the swallowing downe, and the inflamation in his throate, but did also ease him much of the feuer.

It is vsed to drinke at this day made cold with snow in al places, where it is to be had: for with this maner of making colde, they find more assurance & contentment, then in al the rest. And so we see it is vsed in the courts of kings, & princes, & al great men and lords, and common people that are there resident. And to this day with the vse therof, it hath not bin seen, that it hath caused any kind of disease: which if it had bin hurtful, & had caused any common disease or particular in so many peeres as it hath bine vsed, it would haue beene seene: rather we haue had many examples, that it hath done good, and hath conserued those which are whole, that they should not fall

Here I doe see many being sicke, and having great occasions of sickness, after that they drinke cold, are whole streight way: and when they haue geuen ouer the vse it, they become sicke agayne.

And although experience doe shewe it, yet Galen doeth teache it vs in many places, beeyng the Prince of physike. For in the third degree of the substance of meates, he saith, that vnto them which are whot of stomake, it is conuenient that their drinke be made colde with snow: the same he doeth confirme in the booke of good and euil meates. *Galen.*

And in the seuenth of his *Methode*, it hath beene seene as hee sayeth, that diseases haue beene healed, and the griefes of the stomake with colde water, made colde with snowe: and in the first of the *Epidemias* hee doeth vse much of water, first sodden, and after cooled with snowe, and in many partes hee doeth put to coole in snowe the medicines, which he doeth vse of: and the same doe the Arabiens, for that, as it is sayd, it doeth seeme that the snow was had in reuerence by the auncient Writers, and that they did vse of it in the preseruation of their health, and in the healing of their diseases, for that it was the best manner howe to make it colde, more cleane, and more without scruple. For the cold that proceedeth of snowe, is healthfull without receyuing hurt, by that which is cooled with it, nor causeth any alteration, because it is a very good congeled water, and doth make colde. *Galen.*

Truthe it is, that it is not conuenient to vse of the same snowe continually, if it be not in time of need, by the way of medicine: for the vse of the same snowe drunke in water or in wine, or putting the snowe into them doeth ingender many kinde of diseases, which if presently they bee not felte, they come to be felt in age. Of the which Galen doeth make a large relation in the booke of diseases of the rayne, and in the booke of good and euil meates. And because that Auicen *How it ought to be vsed.*

 nicen

cient did expound them, I will shew what he writeth, in the thirde part of the first booke, in the 8. chapter: He which doth drinke snow, and the water that doth proceed out of the same snowe, if hee doe vse it continually there will followe much hurt thereby: it doth offend the sinewes, and it is naught for the brest, and for the inner members, and especially for the breathing: and there is none that doe vse to drinke it, but it will do them hurte, vnlesse hee be of a sanguine complection which if hee doe not feele hurt presently, hee shall feele it afterwarde. Whereby it appeareth howe euill the vse of the sayde snowe is, and the water which doeth come out of it, if it bee not by the way of medicine onely, so it may bee vsed to coole therewith, for in such sorte it doeth not offende, as is sayde. For in this neither the auncient writers did put any doubt of hurt, nor any scruple, and nowe wee see that it hurteth not, but bringeth health, and benefit, as wee haue sayde.

And as Plinie also sayth, of the delight and dayntinesse of the colde, without offence of any malice of the Snowe. And Martiall doeth shewe the same, in the 4. booke, where hee sayeth, the snowe must not be dronke, but that licor which is made very colde with it. And this was shewed and taught vnto vs, by the most ingenious deuice.

And vnto such as are very colde, it commeth not well to pas, for them to drinke that, which is made cold with snow, or that which is very colde, if hee bee not accustomed thereto: for by custome, they may vse and drinke it without any offence to them, but it is good that they moderate themselues in drinking that which is very colde, and that they contente themselues that it bee made colde, after a meane sorte, although it bee with snowe. Also it is not conuenient for children, nor boyes, that their drinke be made cold, with

snowe, for the weakenes of the sinewes, and interiour parts, and for the tendernesse of their age. and chiefly they may drinke no wyne, but water, for that their age doeth not suffer, that they may drinke it: and drinking water very colde, it doeth them very much hurte. The wyne which is made colde with snowe, doeth not offende so much as the water which is made colde: one of the things which taketh away the fury and strength of the Wyne, is the making of it colde.

And so there are three thinges which doe abate the fury of the wyne, that is, to water it a good tyme before you drinke it. Also to cast a peece of bread into it, that it may sucke the vapours, and subtiltie of the wyne. The third is, to put it to coole some reasonable time in water, that is most colde, or in snowe, for the more it is cooled, the more the strength and vapours are repressed, and so it will lesse offend the head, and it will lesse penetrate the joyntes, which is seene in the feyde wyne, and beeing made colde there is abated much of his strength, in so much that if it bee very colde, it seemeth as though that it were water. Some people there are which doe say and publish much evil of the cooling with snowe, without knowing if it be good or evill: and as it is a newe thing, and especially in this Countrie, they feare that there will come hurt to them by the vse of it. And I beeing at the table of a Lorde, there was brought a platter full of Cheries with snowe vppon them, and there was a Gentleman that durst not take any one of them, saying that they would hurt him, by cause that they were made colde with snowe. And as it was a thing used a long time, to cast snowe vppon fruite, as Galen doeth say that it was cast vpon the Mulbery, the cause of this is for lacke of the vse thereof, by reason it hath not bene vsed nor seene in these parties, and alwayes they take it for suspicious.

Three things which abate the fury of the wyne.

History.

Snowe vpon fruite.

Galen.

And heere are none that doe vse it, but the noble men, and not al, but such as have beene Courtiers and such

as haue proued the benefit and commodity that doth followe of it: for the rest say, that without snow they haue liued, and without it, they wil pas on their tyme. And they do not consider that to liue they may passe with Beefe, and Garlyke, and Leekes, but these kinde of meates doe ingender euil humours: for it is one thing to eate the partridge, & the veale at his time, and mutton & byrds at another tyme. And there is differēce to eate the flesh with sauce, & the partridge with a Lemon, for the one is to eate without taste rustically, and the other is to eate as men doe, choycely and delicately. And so it is in the drinking of cold, or whot, for of the drinke that is made colde with snow, there foloweth health, taste & contentment: and of the drinke that is whot, commeth euill diseases, dislyking, & discontentment. Let vs consider how the old wryters tooke great felicitie to drinke colde, and chiefly that which was made cold with snow, and they were people both wyse and discreete, and with much care that preserued their health. For in this and in their estimations, & in their maner of subtile liuing, they did put their whole felicitie: & seeing that they with so much care as we haue before declared, did drinke that which they made colde with snowe, in countries that was of lesser heate then this, wherfore shoulde we not inloy this benefit, and contentment, seing that therof cannot followe onto vs, but greate benefit of health, vsing therof as I haue said.

The old wryters did vse much to coole with snow.

Note.

Let euery one looke to that wt is conueniēt for his health, age, vse, and custome, and let him haue respect to that which doth agree with him: for the vse wil shew him what hee shall do, seeing that of the hurt or benefit, he may soone perceiue if it ought to be vsed, or no, & he must be aduised that at the beginning when he doth vse to drinke cold, that which is made cold with snow, the first daies hee shal feele in the day tyme drithe, but being past 7. or 8. dayes, it is taken away, rather they goe betweene dinner and supper without drith, & without hauing any need to drinke.

They do bring the snow to this countrie, from the mountains wheras is much snow 6. leagues beyond Granado. The snow hath many things to preserue it, because the way is long and it commeth by a whot country, by reason whereof it doeth muche diminishe, & very little commeth hither of that which they take out there: and therefore it is so deere.

Frō whence they bring the snowe.

It is a marvellous thing that these mountaines of Granado, are alwaies full of snow, & that in them it is durable and perpetual, and for great heates, and sunne, that shineth vpon them: yet the snow continueth in one state, and we see that it doth not change. In the mountaines Pirineos, which are filled with snow euery winter, but the summer being come, al is melted, in such sort that there remayneth in them no snowe. The kinges of Granado, being in all theyr royall authoritie did vse in the moneths of great heat and time of summer, to drink these waters which they dranke made cold with snow, as our hystory writer Alonso de Palensio doth referre himselfe too that which he wrote of the warres of Granado.

Mountaines of Snow.

Let the snowe be kept in cold and dry places, for the moysture and heate are his contrary, & the wind which commeth of the sunne, much more, because it is whot & moyst. They doe tread or presse the snowe, when they put it in sellers to keepe, that it may the lōger endure & melt lesse. Charles Militineus doth say that the snow must be kept trodē & couered w̄ leaues and bowes of an Oke, because in this sort it is most conserued. That which is brought to this citie, they bring it in strawe, for it doeth conserue it more then any other thing, & it doeth melt the lesse: which the glorious S. Augustine doeth shew vs in the first booke of the citie of God, where he saith, who gaue vnto the straw a cold vertue so strong, that it kepeth the snow which is most cold and conserueth it? and who gaue it likewise so whot & feruent a vertue, that the green fruit not being rype, as apples and other like, it doth rype and season them that they may be eaten? In the which it is seene what diuers vertues the straw hath, seeing that it doeth contrary

The conseruation of the Snowe.

Charles Militineus.

Saint Augustine.

The properties of straw.

effectes which doth conserue the snow, & doeth make ripe the greene fruite, and doth more then the water, which is made colde in the deawe, or in other thinge by putting any vessell with it amongest strawe, it doeth conserue his coldenesse all the day.

There were vsed two principal wayes in these times too make colde with snow: the one is, to put the bottelles or the vessels of that as you will make cold, buried in the snow, this is done where there is much snow, & this doth make very cold and quickly: the same is likewise done with the water frosen. There is another way to make cold which is more easie and it is done with little snow, which is to fill a vessell of that which is to be made colde, and put vpon it a little platter of siluer or glasse, or of thin plate called the leafe of Milan & that it may be made so deepe, whereby it may penetrate through that which shalbe made cold, and vppon that deepe vessell let the snow bee put, and from time to time, the water which doeth melt from the snow must be taken away, for if it bee not taken away, it heateth the snow, and it melteth the more. After this sort it doeth coole much, and maketh it as exceeding cold as you woulde drinke it: and it is a way that euery one may vse more or lesse, as colde as he will, or as hee hath neede of it. The selfe same is done with a long cane made of the leafe of Milan, putting it full of snow, into the thing that you mynde to make colde continuing in it still, and this is to make anie thing colde in an earthen pot or any other great vessell.

With a little platter.

In a cane.

This manner of way is long or it be colde, and it is needfull that it be put long tyme before you goe too meate, and for all this it will not make it very colde. Others there bee that doe put the snowe in a little basket, layde vpon a little strawe, for this doeth conserue the snowe muche, putting in one goblet with that as you will drinke, leaning harde too the snow: after this sorte there followeth muche benefite, for it is not needefull to goe taking away the wa-

ter from the snowe, by reason that it goeth away through the basket. And the other is, that the snowe doeth not melt so muche, let euery man doe as hee hath the quantitie of Snowe to doe it withall, and likewise in the cooling of it, more or lesse as his necessitie and health doeth require, and can beare well the vse thereof: of the which wee haue made a large relation, although that my intente and purpose was for no more than too defende that the best way too make the drinke colde, and more healthfull is to make cold with snowe, and as for the other manner of wayes and vses too make colde, they haue many inconueniences which I haue spoken of, and onely too make colde with Snow, is that which is conuenient, seeyng that the snowe doeth not touche the thing, onely the little platter that is made cold with it, is onely that which doeth make colde. All other wayes which doeth make colde, doeth not come neere to the cooling with snow by a great way, for that is most colde which is cooled with it, and all other wayes doe seeme whotte, beeyng made colde in the deawe, in welles, or with saltpeter, in comparison of that which is made colde with snow. And so it is a greate thing, and too bee muche esteemed that in the tyme of whot weather, when wee are made a burning cole, of the extreeme heate of the tyme, when the drithe is so great, that it maketh vs to sounde and our bodies are so burning and sweating, that we haue so easie a remedie with a little Snowe, wee may drinke so colde as is conuenient for vs, and as colde as wee will, with all assurauuce of health geuing vs so muche delighte and contentment, that there is no price to bee esteemed too it, nor vnderstanding that can expounde it, of the which euery one that doth drinke colde with snowe may bee iudge of my Apologie when they do make an end to drinke by meanes of the most colde snowe.

By that which is sayd, it is seene what a thing snowe is, & how the vse of it was esteemed amongst the people of old time for to make colde therwith, & as the best maner of these which are to make colde withall, and more agreeable to our health and necessitie, is that which is done therewith; & also as the drinking cold doth bring so many benefits and commodities, & the drinking hot so many hurts & discommodities, seeing that to vse it is to make leane, and debilitate the stomake, it doeth make the meate to swim in it, & it doth corrupt the digestion, whereby it doth consume and weaken the bodie, it ingendreth winds, it is the cause that the Liuer is debilitated, & weakened, it causeth continuall drythe, it doth not satisfie our necessity, it geueth paine and griefe and other hurts, that he which doeth vse it, shall quickely feele them in himselfe. The which is contrary to them that do drinke colde being cold of his owne nature, or made colde with snow, for that it doth close the stomak if it be weake, & strengtheneth it & doth stay the flixe, & runninges of whot humors to it, & therefore it taketh away feuales and vomits being cholerike, it doth comfort all the 4. vertues, it taketh away the drythe, it geueth lust to eate, it maketh the digestion better, & you drinke lesse & that with more contentement & gladnes, satisfying vs more vth a little cold drink, then much which is whot. It doth let the ingendring of the stone vnto the which are whot of complection, it maketh temperate the heat of the liuer, it taketh away the kindling of the fire of them that are too hot, or inflamed of what cause soeuer it be, it tempereth the excessiue heate of the summer, it preserueth from the plague in the time of it, and being taken vppon meate it strengtheneth natural heat, that it may make better his digestion & worke, it taketh away the sharp paines which commeth of any hot cause, it taketh away the trembling of the heart, it maketh glad them that are melancholie, it taketh from wine his furie & vapours, & the fruits put in snowe, because, that they doe not corrupt, hee that drinketh cold doth enioy the daintinesse of the colde that it doth make, which is a

thing

thing that cannot be expressed and the vnderstanding of man cannot comprehend it. They which may liberally drinke cold & being made cold with snow, are such as be temperate of cõplection & full of flesh, & those which are of a cholerike complection, hot & inflamed, the which are whot of the liuer, and of the stomake, they which are sanguine and doe exercise thẽselues and labour as men of great busines, they which haue many cares, the gouernours of cities & common wealthes: & the ministers of them, which do participate of the like cares and troubles, they which doe exercise themselues in warlike affayres, and other great bulines, they which goe much and haue laboured much, they which doe suffer burning Agues, and euils of great heate and inflammations, & aboue al, those which are accustomed to drink it herein, let euery man drink cold, or most colde as he hath necessity, and as it is most conuenient for him: & to such as it is not conuenient to drink cold, nor most colde, are they that are very old, and such as doe liue idlely, without exercise, and without care, they which haue rawnesse in their stomakes, they which suffer griefes of cold humors, they which are sicke in the breast, they which haue diseases of the sinewes, they which cannot tast that they eate for humors or colde causes, they which doe suffer much ventosity, children, and such as are of young age, and others to whom time and vse haue shewed what is conuenient for them. And thus we end our Apologie.

Finis.

In Laudem Doctissimi Nicolai Monardis Medici Hispaniensis.

TV solus sacras extollis Apollinis artes
Virtute, studijs, moribus, ingenio.
Tu solus tum (quò meliùs medicare) Galenum
Quæris, vestigas, inuenis & sequeris.
Tu solus medicas artes sermone decenti
Exornas, condis, comis & amplificas.
Tu solus medicos libros vel triplici lingua
Explanas, mutas, exprimis & renouas.
Ergo te meritò dixerunt fata Monardum,
Nempe quòd excelias secula nostra Monos.
Est Monadis nomen, Monadis quoq; munera præ-
Et referunt Monadē nomen, opusq́; tuum. (stas

To cure ye superfluity of ye stomach - 152
to provock ye terms 152
It is both hot & cold - 152 it heath -
Dryeth: Consumeth · dryeth · openeth · Com-
forteth provocketh Apetite.
It cooleth · Detaineth & thickeneth. Conjealeth
with & detaineth any flux. where thear is
need to open it openeth, whear thear is
need to shut it shutteth
[illegible] of Anchalibs 154

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